

Reformed Church Messenger

Mittelmaß die beste Straß!

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Editor.

ISSUED WEEKLY BY THE REFORMED CHURCH PUBLICATION BOARD.

PUBLICATION OFFICE,
907 Arch Street.

New Series, Vol. XL., No. 46. PHILADELPHIA, NOVEMBER 18, 1874.

Whole Number 2032.

Theology and Criticism.

THE KINGDOM OF GLORY.

The highest purpose of God in passing beyond the circle of His interior being, is the establishment of a kingdom of glory, in the which He may, by actual inhabitation, unfold the fulness of His ever blessed life. When He flung the countless orbs into space, it was not merely that they might light the earthly traveler on his way, or exhibit their beauty to the human eye, or even in mute language speak their Creator's praise; but especially that they might serve as the homes of free spiritual personalities, who bearing the image of God, should live in Him that He might live in them and fashion them into a holy temple pervaded by His true substantial presence. But this relation of spirit, by its union with God, involved the glorification of nature by its union with spirit, and not until the cosmos shall have been renewed and transformed, not until all antagonisms be ceased, not until there be perfect reconciliation between the ideal and the real, will the kingdom of glory be fully actualized. This kingdom, as it shall be finally consummated, is Heaven in the highest sense of the word.

In this sense, however, heaven does not yet exist. Constituting, as it does, the grand goal toward which all God's activities, creative as well as redemptive, are ever striving, it can be reached only at the close of the marvelous drama of the world's life. We often conceive of it erroneously, as in full actual being,—a territory lying somewhere beyond the stars, with fixed, immovable boundaries; whereas it is only in process of becoming,—a kingdom which is ever growing, both outwardly in space and inwardly in degree, and which will continue to grow until the cosmical life shall have reached its perfection in God, and the fragmentary, in time, shall have given place to the fullness in eternity. It will be the final result of a two-fold movement; on the one hand, of an upward movement of creation through nature and history toward the Creator,—a movement which, on the other hand, is elicited, guided and sustained by a downward movement of the Creator, who comes, by a progressive advent into nature. The incarnation is its living central principle; Jesus Christ, who is at once the Son of God and Son of man, forms the beating heart, from which the life of heaven streams forth into the world, to penetrate its inmost depths and transform it into an adequate expres-

sion of His infinite, eternal, divine glory; and only when the glory of Christ shall have been unfolded in the highest bloom of the true, the beautiful and the good, in created life—which will, at the same time, be the highest and broadest manifestation of the uncreated life—will heaven reach the complete actualization of its own idea. Creation, freed from the shadows of sin and death, will be irradiated with the full light which now irradiates the heaven of heavens; and the earth, the chief representative of the planetary heavens, and probably the most advanced body of the solar system, will assume a new form, enter into higher relations, and become, if not indeed the centre, yet one of the most important members of the brotherhood of glorified worlds. These purposes are in course of fulfillment: the absolute glory of God's heaven is coming in ever larger measures to earth, and will not cease to come until our globe, renewed and transformed, shall have become the seat of God's unveiled splendor, and the fit abode of redeemed saints.

FIDELITY TO THE TRUTH.

To the Church of Christ, and especially to the ministers of the Word as being stewards of the mysteries of God, is entrusted the keeping and defence of the truth. A minister is a Christian teacher. It is his vocation to know and possess the truth as it is in Christ; to proclaim the truth definitely and unequivocally; and ever to assert it firmly against all forms of error prevalent in the Church and out of it.

The Christian Teacher is not appointed to reflect, either the popular will in morals, or popular opinions on religion. He has not to modify his teaching so as to accommodate truth to the errors of worldly-minded ignorance, or to the pride of an unbelieving understanding, or to the false demands of any one-sided religious tendency of the age. For illogical and false inferences which men draw from a Scriptural "form of sound words," he is not responsible. If those instructed in the mysteries of the faith wrest "some things hard to be understood," unto their own destruction, that is none of a Christian Teacher's concern; at least such misapprehension and perversion is no reason for so modifying the representation of Gospel mysteries, that the "offence of the cross" disappears for the carnal mind. The truth is not to be pared into a shape that suits non-Christian habits of thought, in the hope of making the bread of life palatable to the vitiated taste of unbelief. The minister of the Word is the servant of

Christ. All he need be concerned about is so to teach the mysteries of God, that he may prove himself true to the holy commission with which he has been clothed. And he can be true to this commission only in the degree that he ignores all consequences, and aims exclusively at setting forth the great truths of the Gospel according to the Christian faith as taught in the inspired Word of God. Whilst such fidelity will be to some "the savor of life unto life;" to others, it will be "the savor of death unto death;" but in either case, "in them that are saved, and in them that perish," the faithful and uncompromising Teacher of Christian truth is "unto God a sweet savor of Christ."

Compromise is impossible. Between the Christian Faith and unbelief, between the spirit of the Gospel and the spirit of corrupt human nature, between the life of the Church quickened by the Holy Ghost and the life of the world ruled by the law of sin, the contradiction is so radical and complete, that the positive assertion and enforcement of the truth must either call forth the opposition of errorists and the enmity of carnal-minded men, or serve to convict them of their misery and guilt. To aim at avoiding this alternative involves the spirit of disloyalty to the great Head of the Church. A qualified statement of the truth, a statement that enables an errorist to receive it whilst continuing under the power of a false religious tendency, cannot be made without doing violence to the mysteries of the faith. That impatient men of the world oppose the teachings of a Christian minister is, therefore, so far forth, a better testimony to his fidelity than their acquiescence and support. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." The carnal mind of the world is just as hostile to Christ and His kingdom to-day as it was when He uttered these significant words.

There is indeed such a thing as a legitimate accommodation of the Gospel to different grades and classes of mankind. We neither deny nor overlook this duty. A wise teacher will seek to adapt the Gospel to the capacities peculiar to the class of men whom he is addressing, whether by his pen or by word of mouth. But in seeking to effect this adaptation he does not compromise any mystery of the Christian faith. He does not hold back a part of the Gospel, because that part is unacceptable. He does not mix error with truth. He does not present truth under an ambiguous form, a form that conceals his real meaning, and makes

the impression that what he teaches is equivalent to a prevalent error. All accommodation of this sort is false. It is treason to the Gospel.

A legitimate accommodation is faithful to the mysteries of God. In this regard there may be no compromise or variation. When Paul preached to the Jews he supported his doctrine by reference to the Scriptures of the Old Testament. (Acts xiii. 15, 41). When he preached to the Gentiles, as at Lystra, he argued against their "vanities" from the course of nature; (Acts xiv. 11, 18,) or, as on Mars' Hill before the cultivated Athenians, from an "inscription" on one of their altars, from the manifestation of God in history, and from certain of their "own poets;" (Acts xvii. 22, 31,) but in all places he proclaimed the cardinal mystery of the Gospel, just that mystery which was a "stumbling-block" to the Jews and "foolishness" to the Greeks, namely, Jesus and the resurrection from the dead.

Milk for babes; strong meat for men. But the milk must be milk, not water; and the meat must be meat, not a bone.

Legitimate accommodation pertains to the way and manner in which the truth is presented and communicated. The manner is adapted to the degree or power to receive and appropriate the truth at hand in those who are taught. Here there is occasion for much tact and practical judgment; occasion too, for the resources of experience.

Such adaptation, if genuine and faithful, brings "the offence of the cross" into the foreground. It asserts the truth, firmly and uncompromisingly; for it is the truth, the whole truth, and nothing less, which is to be adapted to the measure of spiritual capacity at hand. And just those mysteries and those aspects of Christian truth, which are most offensive to a community, and most repugnant to the religious habits of our age; they are precisely what the age, the world and the Church, most of all, needs. If clearly uttered, and boldly enforced, these offensive truths will be most effectual in carrying forward the triumphs of the Church against all the hosts of opposing forces. No mistake on the part of a Christian Teacher can well be greater than to suppose, because a community or an age is thoroughly opposed to a given truth, that therefore it is the dictate of wisdom to keep this truth in the background. No; this is the very truth which must be made most prominent.

With an age the Christian Teacher must deal as our Lord dealt with the young man who was willing to honor his father and mother, but not to give

to the poor. "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me." Our Lord enjoined on him the very thing which above all else he was most unwilling to do. And that word touched the core of his moral disease. As regards the point in hand, we have here the ideal of a Christian teacher.

Communications.

For the Reformed Church Messenger.

SUNDAY-SCHOOL DISCUSSION.

Address:—By Rev. G. H. Johnston, at the Synod at Bethlehem on the "Advantages and Disadvantages of the 'International Lessons.'"

The movement of publishing the so-called "International Lessons" for use in the Sunday-schools was started a few years ago. It had its origin in a felt want. Some denominations, as Presbyterians, Methodists, Baptist, Congregationalists, Dutch Reformed, do not practice systematic catechization of the young with a view to full membership in the Church. Presbyterians and Dutch Reformed used to practice it, but it was gradually set aside. Sunday-school work is less systematic among these than with the Reformed and Lutherans, who use their catechisms, the Heidelberg, the Smaller and Larger Catechisms of Luther, together with others of like character and spirit, in the Sunday-schools, if not fully and entirely, yet they are more or less at the basis of Sunday-school teaching. The Sunday-school instruction being largely indefinite, loose at both ends, without compass or anchor, the above named denominations, by certain of their number, formed a kind of voluntary committee or association, with a view of bringing the letter and spirit of order into the Sunday-school teaching, and the plan adopted gives it a catechetical form,—an intuitive and unconscious confession, that the "old way" is a good one.

The committee meets. Of course denominational distinctions are scrupulously set aside. An unsectarian basis is taken, like unto the basis of the American Sunday-School Union. Then it is agreed whence the Lessons are to be selected, from the Old or from the New Testament, or from both, and from what particular books. For example, for 1873, the Lessons are taken from Genesis for six months; and for the remaining six months, from Matthew, giving the leading facts of each book. For 1874, the Lessons begin with Exodus, giving the leading facts in the life of Moses for six months, and for the other six months of the year, the Lessons are taken from the Gospel by Mark. Thus, for half the year, beginning with January, the Lessons are drawn from the Old, and for the other half, from the New Testament.

The work of the Voluntary Committee is done when the basis of the selections is fixed upon, and the lessons themselves selected. The Committee puts no interpretation upon the text. This each denomination does for itself by a voluntary or authorized committee.

Where these lessons are used, the whole school, all the classes are presumed to use them, and to use the same lesson on the same day. Four

lessons are printed on one sheet of paper, and three months are a quarter, when a Review paper, giving a synopsis of all the lessons gone over during the quarter, is issued for purposes of review.

The object is to study the whole Bible. Bible study is needed. Not all of each book is put into lessons, but selections are made; sometimes a lesson out of a chapter, or a lesson made up of parts of several chapters; sometimes a chapter or more is passed over. Only principal passages, way-marks, are supposed to be selected. It is intended to be a Bible study in a connected way. Then the exegesis of the lesson is given, by some competent pen, chiefly in the way of pertinent questions. The study partakes of the catechetical character. The plan involves system. It is a protest also against the loose practice prevalent in our day. There is some system in making the selection of lessons, in giving the exegesis, in studying. This is an improvement.

But this movement is intended to promote Catholicity. A denomination using these lessons, as the Presbyterians, having branches in different countries, as in Scotland and America, and missions among the heathen, all the schools will study the same lessons on the same day. If the schools speak different languages, the lessons are published in their own language. Thus the American, English, Scotch, Italian, Chinese, all study God's word on the same day, and the same lesson of that word! This is a kind of harbinger of the millennium. The movement is not only in favor of system, but also in favor of catholic unity, and a protest over against division and strife.

So much in favor of the advantages of this plan.

Disadvantages:—It is easy to criticise, find fault, more easy to pull down than build up. But we are called on to set forth the other side also. By "disadvantages" in this question, we understand to be meant: how can we improve upon this plan? what is better? For our mind, the lesson papers have faults. Bible study is right, good, a duty. But a standard of selections is needed. To take lessons for half the year from the Old, and for half the year from the New Testament, studying Genesis and Matthew in 1873, and Exodus and Mark in 1874, does not satisfy. True, the whole Bible ought to be studied; and how better? Take a standard or basis of selection, for example, the Catechism, and arrange the lessons by this rule,—Sin and Misery; Deliverance from Sin and Misery; and Gratitude to God, or a Holy Life. This has advantages of a decided character over against the other. Catechism itself is said to be heavy, and catechising dull, heavy work; but we have faith in the system of doctrine it comprehends, and lessons for the Sunday-school might be drawn from the Bible in harmony with the Catechism as a basis of selection. This would insure system, and embrace the whole compass of revelation.

A better basis would be the Church year. This is entirely overlooked, set aside or ignored. But does not this after all bring to view the whole round of revelation? What basis or standard besides, can do it so well, so fully, so grandly? All objective revelation, and the whole round of the Christian life, are brought clearly

into view on this basis. And full justice is done to both, the objective and the subjective sides of Christianity, in this way. Neither will anything besides, fully satisfy. In any other way there is danger constantly of becoming one-sided and partial, either laying too much stress on the objective, or too much on the subjective side. The eternal verities of Christianity as centreing in the incarnation, coming into view in the Advent and Christmas seasons, in the Epiphany and Lenten seasons, in the sorrows and joys of Good Friday and Easter, in the triumphs of Ascension, the Spirit's advent and work on Pentecost, and the pillar of cloud by day, and the pillar of fire by night, throughout the Church season, covenanting God's presence and benediction to sustain and make fruitful faithful Christian effort, what can so clearly and forcibly bring to view all to be believed, and to be practiced, as lessons arranged according to this standard? Advent, Christmas, Good Friday, Easter, Ascension, Pentecost, Church season, these cannot be ignored. God established these times and seasons, and if the facts and mysteries centreing in them are verities in the economy of grace, they ought to be held up for faith and study. If the Church year is true, consistent with revelation and the Scriptures, then the whole Bible can be made to arrange itself in line accordingly.

But not all the Bible could be arranged in lessons for one year. It need not be. Let there be a series of lessons running through a number of years, say five or seven, and all in harmony with this order. The "Order of Worship" gives tables of Scripture Lessons upon this basis. There is no difficulty here. The whole Scriptures must yield to this order if it be true; if the Church Year is not Scriptural, let it be set aside.

According to the plan we are criticising, the history of Christ's birth and life fall in July, for example, and the crucifixion in November or December. But by the order of the Church Year, the faith and practice of the ages is honored, the hymns and prayers of the Church have additional meanings, times and seasons, places sacred by the memories of centuries, are not stripped of meaning. God and man meet on the solemn promontories of history—at times and on places to be held sacred forever.

Another objection to the lesson papers is their subjective character, so far as we have looked into the exegesis. What God does to man by His own established order, His ministry, Church, sacraments, seems to be overlooked, and all is made to turn on precepts, manners, and morals. This is one-sided, and in conflict with Christianity in its wholeness, as this Synod understands and teaches.

For the Reformed Church Messenger.

THE FIRST PSALM.

BY REV. H. DANIEL.

This Psalm was penned by Ezra when he was arranging the Canon of Scripture. It was very peculiarly proper and perfectly natural, that the collector of the Canon of Scripture, who also arranged the Psalms should, after all that was written, prefix the first Psalm as a prologue to the Book. This Psalm is a preface to

all the great matters, which come after it. What the foundation is to the house, the keel to the ship, the heart to an animal, the same is this Psalm to the whole book. Through this outward court we enter the inmost sanctuary of this banqueting house, and feast upon the goodness of God in His spiritual temple. This Psalm has no title, nor does it need any. The sum of this Psalm is that the just, and he alone is blessed. It is a dissuasive from everything repugnant to a holy and sanctified nature, by pointing to the dreadful end of the wicked; and incites us to the love of righteousness by depicting the beauty of piety and presenting proper hopes of another and a higher state of blessedness. It is a compend of all the Psalms, and indeed of the whole volume of Inspiration. It represents in forcible language the blessedness of the godly, and the unhappiness of the ungodly. They who live in covenant with God are blessed. However tried and afflicted, every servant of God has vast resources of good things in possession and in prospect. The catalogue of mercies secured to God's people is long. Though this is a wicked and suffering world, yet even here the righteous have real blessedness. It is from God. Their reliance is on Him, who knows how to give grace, and comforts in right measure and in due season. Upon the children of His covenant He has commanded His blessing, even life for evermore.

He who is thus blessed *walketh not in the counsel of the ungodly*. A man's walk is the course of his life. It has ever been and will ever be true that if men would be saved, they must forsake bad company. When men go with a multitude to do evil, the tenor of their ways is like that of the wicked. Like the translated Prophet Enoch, all the righteous walk with God, in union and fellowship with Him. They disregard the advice, the aims, maxims, principles, and practices of the wicked. The righteous hates the ways of sin, and so walks not with the impious. He discards all intimacy with them as his companions. If he must necessarily mingle with them, they are a grief to him.

Neither does he sit in the seat of the scornful, teaching others to manifest a hatred and indifference to Divine things. They take no part in the deadly malice of the wicked towards God's children in the cruel mockings to which they are often exposed by the children of the wicked one. The natural tendency of all sin is to lead to outbreathing and deadly despite towards all that is good. They who long resist Divine calls and mercies, eventually become proud and haughty scorers, with whom the righteous have no inclination whatever to associate.

We are, however, not only to shun all that is evil, but likewise to become followers of that which is good. And it is not only necessary to see the importance of Divine things, and to believe in their reality, but also to *delight* in them. We must love as well as know. If we have spiritual discernment we will have our affections engaged. The righteous is, therefore, said to *delight in the law of the Lord*. A good man loves the Decalogue, because it is the transcript of God's moral character. He also loves all the law of the dispensation under which he lives. He cavils not at Divine institutions, though

they be ceremonial. Christ would fulfil all righteousness by submitting to be consecrated to His prophetic office. His piety caused Him to obey every institution of God, which was then in force. And thus does the righteous man delight in the law of the Lord after the inner man. Those who set aside any part of God's Word, bring their souls into jeopardy. Every one should beware of breaking the least commandment, teaching others to follow his example. Neither should men despise the doctrines of God's Word. Great and glorious truths are well suited to refine our natures, and exert a moulding influence upon our lives and characters. Its teachings should be interwoven with our conduct, and stimulate us to attain to maturity in the Divine life.

The ungodly, however moral, or confident of their good estate, are yet destitute of spiritual life, of God's favor, of holy temper, of well-grounded hopes. They are truly miserable, having much to lament, and nothing to rejoice in. They are without God, without Christ, without the Church, without the covenant, and without hope. Thus they are cut loose from all resources of permanent happiness, and hence misery is their portion in this life and in the life which is to come. They are destitute of all comfort and consolation in the day of adversity, devoid of hope in the hour of death, and unprepared to stand in the judgment. They are, therefore, banished from the presence of God, being driven away by the storms of Divine wrath into the regions of despair.

Then let us live for God,
And in His Word rejoice;
Happy shall be our lot,
If we obey His voice.

Delight to do His will,
His precepts all fulfill.
The wicked shall be driven
From happiness and heaven,
To darkness and despair,
To dwell forever there.
Excluded from all light
In everlasting night:
Despisers of His Word,
Drinking the wrath of God.

For the Reformed Church Messenger.

POTOMAC SYNOD.

PROCEEDINGS CONTINUED.

Friday Afternoon Session.

Rev. J. Hassler, of the Mercersburg Classis, appeared and took his seat.

Elder Goldsboro S. Griffith appeared and was admitted to a seat as a member of Synod.

Elder William Dice, from the Mercersburg Classis, was received as an advisory member.

The report of the Committee on the Minutes of Synod was then resumed. The Sunday-school Board made its annual report. This evening having been set apart by the Synod of Chambersburg for the discussion of topics connected with the Sunday-school work, the Board presented a programme for this evening's Sunday-school meeting. The report states, that the interest in this department of Church work is greatly on the increase in our Church. The Board requested Synod to set apart Friday evening, October 22, 1875, for the purpose of holding a Synodical Sunday-school meeting, which was cheerfully granted, and the Board was entrusted with the preparation of a suitable programme for the occasion.

Another item in the report on

Minutes of Synod was the Boundary Line matter between the three Eastern District Synods. The committee, to whom this subject had been committed, reported progress, was continued, and was instructed to send a copy of their report, when prepared, to the Pittsburgh Synod for its consideration.

Synod's Committee on Union with the Reformed Church in America, reported progress and was continued.

So also, with the committee appointed to draft a new Constitution for the Church.

In regard to the Society for the Relief of Ministers and Widows of Ministers of the Reformed Church in the United States, the Synod gave the following deliverance:

Resolved, That the Society for the Relief of Ministers and Widows of Ministers of the Reformed Church be anew commended to the confidence and support of our churches, and that it be recommended to all our congregations to lift one collection in the month of June next, so far as practical, in aid of said society, and further, that the attention of the several Classes be directed to this subject.

The remaining items in the report are passed by as of insufficient importance for this abstract.

The Committee on Overtures reported several items, among others, the report of the Board of Publication, at Philadelphia. This was read, and then referred to a special committee of Rev. Drs. Higbee, Zieber, Staley, and elders I. H. Keefer, and J. Lautz, with instructions to report at the opening of tomorrow afternoon's session.

The Committee on Minutes of Classes furnished its report, which was received and adopted.

The organization of the German Maryland Classis was formally recognized.

The action of the brethren of the Pacific Coast, organizing themselves into the San Francisco Classis, was sanctioned and confirmed. Thus two Classes were added to the number constituting the Synod of the Potomac, making the number seven.

The German Maryland Classis requested to be dismissed with the view of being formed into a German District Synod with the German Philadelphia, New York, and West New York Classes. This request was cheerfully granted.

Friday Evening.

The Sunday-school meeting was held this evening, conducted by Rev. J. Crawford, President of the Sunday-school Board.

The following programme was observed, viz.:

1. The claims of Sunday-schools upon the Church.

This topic was discussed by Rev. Dr. Kieffer, and Revs. H. H. W. Hibshman, and J. S. Kieffer.

2. The advantages of a uniform Series of Lessons in the Sunday-school. How can we secure them?

This subject was ably handled by Rev. Drs. Higbee, and Gans, and Revs. J. Ault, and J. W. Santee.

Saturday Morning's Session.

Rev. Wm. F. Colliflower, of the Maryland Classis, and Rev. Wm. C. B. Shulenberger, of the Virginia Classis, appeared and took their seats.

Elder George Harbaugh of J. from the Maryland Classis, appeared and was admitted to a seat as a member of Synod.

Elder Henry S. Hershey, *secundus*, from Zion's Classis, was admitted to the seat previously occupied by his *primarius*, Elder, Jacob Lam-mott.

Elders Michael Deatrick, from Zion's Classis, and Joseph Miller, and V. S. Brunner, from Maryland Classis, were received as advisory members.

The report of the Committee on Missions, which had been received just before adjournment last evening, was taken up and discussed until the hour for adjournment arrived, without disposing of the matter.

Saturday Afternoon Session.

The order of the day for the opening of this session, being the report of the special committee to whom had been referred the report of the Board of Publication, was then taken up. The special committee submitted the following report, which was received, and after considerable discussion was adopted, and is as follows:

The Publication Board of the Synod of the United States has in charge an interest which is so intimately connected with the whole life and progress of our Church, and of such vital importance, that any calamity befalling it, or any serious crippling of its energies, cannot but be disastrous in consequences not only to one Synod but to the entire Church.

Through it we have our "Review," our "Messenger," our Sunday-school papers, our "Guardian," and in fact the great bulk of our denominational literature. Through it the general theological thought of our eastern Church comes practically before the Church. This interest, therefore, justly demands long exertion and sacrifice, which we, as Ministers and Elders of the Reformed Church can possibly make. We cannot allow it to suffer—we cannot neglect its work, or feel no responsibility in its management and success.

Your committee, therefore, while heartily acquiescing in the efforts made by the Board to render its work more efficient, and make its claims more extensively felt by the Church at large, propose the following resolutions for the consideration and action of this Synod.

Resolved, I. That the Synod feels that the Board of Publication of the Synod of the Reformed Church in the United States, although not officially connected with it, is yet most intimately related to, and absolutely necessary for its own Synodical mission and work.

II. That the Synod endorses the general feature of changes proposed by the Board, including the alteration of the "Messenger," by reduction of size, and change of form, and decrease of subscription price, and establishment of a cash in advance principles of payment.

III. That in view of those changes, and the general depression of business, this Synod urges upon each minister within its bounds, to make organized exertions to increase the subscription list of the "Messenger," either by acting as direct agent in his charge for this end, or by urging some one to act in the same capacity.

IV. That the Ministers and Elders of this Synod be, and hereby are most earnestly urged to secure contributions from those who are able and willing to help a cause so

vital to the welfare of the Church; which contributions shall go to form the capital required for the efficient operations of the Board.

V. That while thus earnest to help the Board in its important work, this Synod respectfully makes the following suggestions in reference to its general management, to wit:—

1. That every effort be made to reduce the expenditures of the establishment, (which are felt to be large in proportion to the business annually transacted) either by decreasing salaries, or by lessening the number of employees.

2. That those publications which prove themselves unable to meet the expenses of their publication, and are not strictly necessary for the work of the Church, either be discontinued, or thrown into private hands—thus releasing the Board from all pecuniary responsibility therefor.

3. That the Board make every effort to overcome all dissatisfaction that may be felt and expressed in reference to its business capacity to supply orders from the Church for religious literature, and books in general, by securing the best business talent of the Church for this purpose.

4. That the Synod does not in any of the suggestions made in reference to the general management of the Board, wish for a single moment, that any change should be made, which, in the wisdom of the Board, might prove perilous to its continuance and work.

The report of the Committee on Missions was adopted, accepting the recommendations of the Board of Missions, to hold Missionary services, or festivals, at least once a year, in all our congregations, and oftener if possible; to introduce Missionary services and collections in the Sunday-schools at stated times; accepting the apportionment for this Synod of \$3,300 for Missions, to be raised during the year; and the manner of making punctual quarterly remittances, etc.

The special committee, to whom had been referred the Collection of Hymns for examination, made the following report, which was received and adopted, viz.:

Your committee, into whose hands was placed the Printed Hymns reported to the Synod of the Reformed Church in the United States, respectfully submit the following preamble and resolutions for adoption:

WHEREAS, The General Synod of the Reformed Church empowered the Synod of the United States to publish in connection with its Order of Worship, a suitable appendix of Hymns, and,

WHEREAS, When, the Synod of the United States appointed a committee to form such a collection of Hymns, the Synod of the Potomac was not organized, but in reality constituted a part of the Synod to which the privilege was granted, and which appointed the committee, therefore,

Resolved, I. That this Synod regards itself as properly included within the original privilege granted by the General Synod.

II. That the Synod most heartily adopts the Collection of Hymns made by the committee, and recommends its introduction and use in our congregations, so far as possible and expedient.

III. That this Synod appoint the following persons, to wit, Rev. E. E. Higbee, D. D., Lewis H. Steiner,

M. D., and Rev. J. B. Kerschner, as a committee, who, in conjunction with a committee of the same number, from the Synod of the United States, shall have power to prepare and publish an edition of the Collection of Hymns with music.

IV. That such conjoint committee of six shall have power to appoint an additional member of the committee, making the committee to consist of seven.

V. That this Synod is willing to be responsible for its share of the expenses of such new edition with music, the ratio of its share being based upon the number of communicant members respectively of the two Synods.

The Corresponding Secretary was instructed to forward a copy of the foregoing report to the Synod of the United States, then in session at Bethlehem, Pa.

Saturday Evening.

Services preparatory to the holy communion on the following day were held this evening. The sermon was preached by Rev. Dr. Davis, of Chambersburg, as per appointment of Synod.

Sunday's Services.

The most comfortable sacrament of the Body and Blood of our Lord and Saviour Jesus Christ was administered this forenoon, in the Reformed Church of Hanover. The sermon on the occasion, by appointment of the Synod, was preached by Rev. Dr. Higbee, President of Mercersburg College.

The President of Synod, assisted by other members of Synod, conducted the liturgical services and distributed the elements. The number of those who communed was very large.

Members of Synod also preached in the different churches of the place on Sunday morning and Sunday evening, as well as filled the pulpits of the brethren at York, Littlestown, Taneytown, Silver Run, Shrewsbury, etc.

The sermon on Sunday evening was preached by Rev. Dr. Gans, of Baltimore.

On Sunday afternoon addresses were delivered to the Sunday-school by three or four members of Synod.

The attendance upon all the religious services of Synod was very good, the large church being generally crowded so as to require benches in the aisles to accommodate the audience in part. The attendance upon the sessions of Synod too, was remarkably fine on the part of the membership of the congregation, other citizens, and visitors from abroad. More favorable weather could not be desired.

Monday Morning Session.

Elder Martin Raffensperger, from Zion's Classis, appeared this morning, and was admitted to a seat as a member of Synod.

Elder Adam Brilhart, *secundus*, was admitted to the seat previously occupied by his *primarius*, E. Nase.

Elder Isaac Laucks, of York, was received as an advisory member.

The presence of Rev. P. Scheurer, of the Lutheran Church, was announced.

REPORT OF BOARD OF EDUCATION.

The Board of Education made its annual report this morning. The number of beneficiary students is sixteen. The amount contributed for their support during the past year was \$2,512.44.

Resolution of Thanks.

The following resolution was adopted;

Resolved, That the most cordial thanks of this Synod are hereby tendered to the pastor and members of the Reformed Church of Hanover, Pa., for their liberal hospitality and kind entertainment extended to us, during our present sessions and sojourn among them.

Resolved, That pastor Zieber be requested to read the foregoing resolution of thanks from his pulpit.

Resolved, That the Corresponding Secretary be instructed to convey the thanks of this Synod to the following Railroad Companies, for passing its members over their respective roads at reduced rates of fare, viz.: Pennsylvania Central, Northern Central, Baltimore and Ohio, Cumberland Valley, Frederick and State Line, State Line and Hanover, Hanover Branch, Western Maryland, and Gettysburg Railroads.

The Stated Clerk was directed to furnish a copy of the foregoing resolutions to the editors of the four newspapers in the place for publication.

The committee to whom the Rice Appeal, and Rupley Complaint cases had been referred, reported that they found both in order, and recommended that the appeal case should be first considered, and afterwards the complaint case; the appeal case to be taken up at 10 o'clock this morning. The committee also recommended an order of trial which was adopted.

REPORT OF COMMITTEE ON FINANCE.

The Committee on Finance reported, which was received and adopted. Assessments for contingent fund of Synod were made as follows: Zion's Classis, \$112; Mercersburg Classis, \$112; Maryland Classis, \$100; Virginia Classis, \$30; North Carolina Classis, \$30; German Maryland Classis, \$12. Making \$396.

RICE APPEAL CASE.

This case was taken up at the time indicated. The case was an appeal from the action of the Consistory of the Evangelical Reformed Church, of Frederick, Md., to the Maryland Classis, said Consistory having refused to put in nomination for pastor of said congregation, the name of Rev. T. J. Bacher, when petitioned to do so by a majority of the voting members of the congregation. The appeal was made by Elder A. T. Rice. The Classis having sustained the Consistory, by refusing to sustain Elder Rice's appeal, he then appealed from that decision of the Classis to the Synod of the Potomac.

Rev. F. A. Rupley appeared as counsel for the appellant, and Rev. J. S. Kieffer for the appellee. The papers in the case were read as is usual. Rev. Rupley then opened the case in a speech of twenty minutes. Rev. Kieffer responded in a speech of twenty-five minutes. The hour for adjournment then arrived, and Synod adjourned.

Monday Afternoon Session.

Rev. Rupley, attorney for the appellant, and Rev. J. S. Kieffer, attorney for the Classis, each spoke fifteen minutes. A number of the members of the Synod also availed themselves of the privilege to speak on the question. The Synod then proceeded to vote on the case by calling the *Ayes* and *Nays*, and the

appeal was declared non-sustained, sixteen members voting to sustain the appeal, and sixty-six members voting to not sustain the appeal. Non-liquet 1. Excused from voting Rev. E. R. Eschbach. And eleven members having voted on the case in the lower tribunal were constitutionally debarred from voting in this court.

Rev. F. A. Rupley, in behalf of his client, Elder A. T. Rice, gave notice that he would carry the case by *Complaint* to the next General Synod.

Synod resolved to hold an evening session, and adjourned, the time for adjournment having come.

Monday Evening Session.

Synod met this evening at 6½ o'clock. Rev. Dr. G. B. Russell, of the Pittsburg Synod, appeared upon the floor of Synod, and was received as an advisory member.

RUPLEY COMPLAINT CASE.

This case was then taken up for adjudication. This was a complaint to Synod from the action of the Maryland Classis, assembled in annual session at Manchester, Md., in last June, confirming the call from the Evangelical Reformed Church, of Frederick, Md., to the Rev. E. R. Eschbach. It was brought, or made by Rev. F. A. Rupley, and Elders John W. Birely, A. T. Rice, and Isaac Cronise, and stood intimately connected with the appeal case decided during the afternoon; indeed, seems to have grown out of it, or resulted from it.

Rev. F. A. Rupley conducted his own case, and Rev. J. S. Kieffer defended the action of the Maryland Classis in the premises. Each spoke some twenty minutes. The Synod then voted *viva voce* on the case, and the complaint was not sustained.

Rev. F. A. Rupley gave notice that he would, in the names of Elders Birely, Rice, and Cronise, carry the case by way of complaint to the next General Synod.

The Synod then appointed Revs. Dr. Callender, and J. S. Kieffer, to defend the Synod before the General Synod, should these complaint cases be prosecuted before that tribunal.

The Committee on the State of Religion then submitted their report, which was received and adopted. It is published elsewhere.

The Stated Clerk was instructed to have 1250 copies of the Minutes published in duly authenticated form, and distribute among those entitled to receive them.

The President of the Board of Missions informed the Synod of the reception of a letter from the Rev. John Gantenbein, of Portland, Oregon, missionary sent there recently, in which he sends his greetings, and says: "Please tell the Synod that we are at work in Oregon, with good prospects of success."

Shortly before adjournment, a communication was received from the Synod of the United States, in regard to the contemplated SEMI-CENTENNIAL CELEBRATION, or Fiftieth Anniversary of the Founding of the Theological Seminary. The communication was read. Whereupon the following resolution was offered and adopted:

Resolved, That we heartily approve of the *Semi-Centennial Celebration* contemplated by the Synod of the United States, and that we will do all in our power to further it, and give it success.

Synod having despatched all its

business, the roll was called, the minutes were read, approved, and ordered to be engrossed.

Thereupon, Synod, on motion, adjourned, closing with the repetition of the Apostles' Creed, singing of the Gloria in Excelsis, the Lord's Prayer, and the Apostolic Benediction by the President.

Thus ended a very pleasant meeting of Synod.

WM. M. DEATRICK,
Stated Clerk.

REPORT OF THE COMMITTEE ON THE STATE OF RELIGION.

Dear Fathers and Brethren:

It is with a grateful acknowledgment of the goodness and mercy of God that we present this report:

In all parts of the Church work, as reported by the various Classes, do we see evidences of His gracious protection and aid. Almost uninterruptedly has the work of the Church gone forward in the different pastoral charges, and the labors of the ministry have been largely blessed.

It is true that statistics are not a certain gauge of the prosperity of the Church. There may be a larger measure of piety and faith when, owing to other circumstances, the accessions to the Church may not be so large, while these may be greatly increased by purely human effort. And yet it is gratifying to know that a large number have been received into full communion with the Church by the solemn rite of Confirmation, and this the more especially when it has been the result of regular and continued pastoral labor, rather than of spasmodic zeal.

The preaching of the Word, administration of the Sacraments, catechization of the young, and pastoral visiting upon the part of the ministry, have brought forth, as their fruits, an increased attendance upon these means of grace on the part of the people. It is true there is felt to be necessity for improvement here on both sides, and one report complains that there is "palpable indifference to the services of the sanctuary." While we take encouragement from the evidences of general prosperity, let the knowledge of the latter fact awaken us to renewed activity and zeal.

As to the *inner life* of the people, this can only be known to God Himself, the great Searcher of hearts. But so far as this is shown in outward action, we are able to form some judgment. "By their fruits shall ye know them." While we have much reason to believe that steady progress has been made in the graces of the Christian religion, yet it is a matter of regret that in some instances gross violations of morals have marred the purity of the Christian life. One report complains of the "absence of brotherly love," and another that "many members are not making progress in the Christian life, while all feel more or less the presence of sin, not only as warring against the soul, but as, to a certain extent, gaining the mastery." This is a matter for great sorrow, and it is against it that the efforts of the ministry and eldership should be directed. Not only must the Church grow from without, but from *within*—not only as the mustard seed developing to the full-grown tree, affording shelter and protection to those drawn from the world of sin, but as the leaven permeating and changing the

character of the whole lump. May the blessing of God rest upon our labors in this sense especially, that brotherly love may continue, and the evil passions of our souls be crucified.

It is encouraging to know that a growing interest is generally manifested in the Sunday-school and its important work. It behooves our Church especially to make proper account of this auxiliary, and throw around it her protecting arm, that it may prove to be an efficient aid in ministering to the religious wants of the children.

We say our Church especially, for the reason that it has ever been one of its most glorious features that it makes provision for the lambs of the flock, and regards them as members of God's holy family, through the sacrament of baptism. Our forefathers with their parochial schools, showed that they had no sympathy with the idea that children are to grow up, outside of covenant relation with God until old enough to make an intelligent choice for themselves, but rather that they would throw around them all the helps of grace, that they might grow in the family life of Heaven even as they do in the family life of earth. This work the Sunday-school is endeavoring to do, but it requires all the aid that the combined wisdom and encouragement of this Synod can give it, that its work may be successfully done.

It is gratifying to know that in the past year evident progress has been made in the educational interests of the Church. The faculty of the College, which, though not under the immediate care of this Synod, is yet laboring for its true interests, have manifested commendable zeal and self-sacrifice in their arduous labors. They need our sympathy, our aid and our prayers, and should be made to feel that we are deeply interested in their work. A goodly number of students are under the care of the various Classes, preparing for the holy ministry, and we learn are making good progress in their studies. Oh, that their number might be increased! From all sides the cry comes up for more laborers in the Master's vineyard, while vacant charges are suffering from the delay occasioned in securing the services of a pastor. Would to God that the hearts of our good people might be moved by this oft-repeated appeal, and they be led to consecrate their sons to this holy work.

The Theological Seminary in whose prosperity our Synod is directly interested, is reported by the Board of Visitors to be in a flourishing condition. Her Professors are laboring with zeal and earnestness, and their work is being crowned with abundant success. The number of students, though not so large as desirable, is encouraging, and could be increased by the combined efforts of the ministry. May our blessed Lord keep under His fostering care this beloved institution, whose mission it is to send forth ambassadors at once, Evangelical, Protestant and Reformed, that it may have a more enlarged sphere of usefulness than at present is the case.

Our mission field is important and promising, but alas, its proper cultivation is hindered by our sad deficiency in benevolent contributions. According to the statistical summary the amount contributed this year has fallen short of last year's contribu-

tions by upwards of \$1,300.00, the whole amount averaging less than fifty cents to each member.

Our people do not seem to have a proper conception of benevolence. They should be made to feel that it is a *privilege* to give of their substance to the Lord, and to regard it as an appropriate part of Christian worship. It is a stupendous thought, that God, to whom belong all the treasures of earth, should permit us to aid Him in carrying forward the great work of salvation, by our earthly possessions. The Church is human as well as divine in its constitution, and human means and efforts are blessed abundantly by God when consecrated in loving faith to His service.

What a glorious privilege, then, is ours, that we are permitted to aid in the progress of the Church with that which is *lowest* in the sphere of existence. Life, health, talent, time, comfort; all these are of higher value than money, but the last is accepted of God as well as the others, if given to Him in faith. Can we, as ministers and elders, fail to impress upon the minds of the people this blessed truth? Can we offer to them the cup of salvation half emptied of its precious contents, or shall we not rather give it to them full and overflowing with the rich promises made to the cheerful giver?

During the past year two ministers have been summoned by the angel of death unto the presence of their glorified Lord—the Rev. Dr. B. S. Schneck and Rev. W. H. Zimmerman. We miss them from our assemblies here on earth, but they have entered into the General Assembly of the first-born on high. Sufficient mention has already been publicly made of these departed ones, and it but remains for us to add the solemn injunction of our Lord, properly called to mind by their decease, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

And now, "Unto Him that loved us, and washed us from our sin in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."

Respectfully submitted,

ELLIS N. KREMER,
Chairman.

STATISTICAL SUMMARY.

The statistics are still incomplete, but as given they are: Classes, 7; Minutes, 107; Congregations, 249; Members, 25,968; Unconfirmed Members, 16,503; Baptisms, 1800; Confirmed, 1,345; Received by Certificate, 403; Communicants, 23,016; Excommunicated, 2; Dismissed, 222; Deaths, 671; Sunday-schools, 217; Sunday-school Scholars, 12,756; Students for the Ministry, 31; and Benevolent Contributions, \$11,603.11.

Compared with the statistics of last year, this is:—An increase of 2 Classes, 15 Ministers, 1 Congregation, 381 Members, 222 Confirmed, 1129 Communicants, 3 Sunday-schools, and 7 Students for the Ministry.

A decrease of 241 Unconfirmed Members, 184 Baptisms, 8 on Certificate, 12 Excommunicated, 47 Dismissed, 188 Deaths, 454 Sunday-school Scholars, and \$1,121.81 Benevolent Contributions.

Stated Clerk.

For the Reformed Church Messenger.

ABSTRACT OF THE MINUTES OF ST. JOSEPH'S CLASSIS.

This Classis was recently convened at its annual meeting, and enjoyed a very pleasant time, being entertained by the people, in whose midst it was assembled, with the most cordial hospitality. There was a very full attendance of delegates, and we will briefly summarize the most important items of the business transacted.

The opening services were held in the Salem Reformed Church, near Pulaski, O., on Wednesday evening, October 21st, 1874. Rev. H. Bair, the retiring chairman, preached the sermon on the occasion from 1 Tim. iii. 16.

The following morning, Classis proceeded to the election of officers, and the result reached was as follows: President, Rev. J. Naille; Stated Clerk, Rev. J. D. Gehring; Corresponding Secretary, Rev. S. Z. Beam; Treasurer, Elder J. C. St. Clair. Brother Gehring declining the office for which he was chosen, Rev. E. R. Williard was elected in his place.

The following advisory members were present during the sessions: Rev. Wendell Wasnick, and elder J. C. St. Clair, of the Reformed Church, and Rev. J. H. Color, of the Wittenberg Synod of the Lutheran Church. The President appointed the necessary committees, all of whom handed in their regular reports on the topics and business assigned them.

The different parochial reports, which were received, were as varied in character as usual, some being favorable, and others revealing discouraging signs.

Revs. J. D. Gehring, E. R. Williard, and elder Geo. Schoch, were appointed a committee to install Rev. J. Schlosser as pastor of the charge at Three Rivers, Mich. In connection with the appointment of this committee, a resolution was adopted, which makes it the duty of the chairmen of installation committees to appoint a suitable time for the installation services, always, however, paying due regard to the wishes of the candidate and the other members of the committee.

Classis received under its regular care the congregation recently organized at Middlebury, Ind. Rev. H. Bair was granted permission to organize at Goshen, Ind., and Rev. E. Spangler in Milford township, Defiance Co., O. Rev. S. Z. Beam, was requested to visit the mission at Fowlersville, Mich. Revs. Bair, Schlosser, and Kroh were appointed a committee to assist the Rochester, Ind., mission in its endeavors to secure a suitable pastor.

The third day of the annual sessions hereafter, will be devoted to the interests of Sabbath-school work. The Classis, will, therefore, meet on Tuesday evening, October 12th, 1875, at 7½ o'clock, P. M. The place selected was the Twin Lake Church, in the Marshall charge at Plymouth, Ind.

The delegates to General Synod are, Revs. J. Schlosser and J. D. Gehring. Elders, P. Jacoby and A. Plolner, *primarii*; Revs. E. Spangler and J. Naille. Elders, J. Pfeifer and Geo. Schoch, *secundi*.

To Ohio Synod, Revs. J. R. Skinner, J. Burkholder, and E. R. Williard. Elders, J. Pfeifer, George Schoch, and J. H. App, *primarii*; and Revs. J. Schlosser, E. Spang-

ler, and A. Butt. Elders, J. Wanner, S. Krieg, and A. Musselman, *secundi*. Rev. J. Nicolai was dismissed to unite in the effort to organize a Classis of Kansas.

The Statistical summary is as follows: Ministers, 13; Congregations, 38; Charges, 15; Members, 1,547; Unconfirmed, 1,176; Baptisms, 148; Confirmations, 120; Certificates, 52; Communicants, 1,183; Excommunicated, 1; Erasure of names, 5; Suspended, 1; Dismissed, 21; Deaths, 39; Sunday-schools, 22; Sunday-school Scholars, 1,348; Benevolent contributions, \$178.44; Minutes of Synod, 63.

Classis returned its heartiest thanks to the good people, who entertained us so freely and so kindly, and we believe every one went home cheered and nerved for another year's work and toil.

E. R. W.

Sunday-School Department.

The matter for this Department, is furnished by a Special Correspondent.

GLEANINGS.

It is suggested that the bane of our Sunday-school conventions is the speech-making of delegates, "who have no qualification for speaking except the desire." The same trouble often shows itself in the superintendent's desk.

The work of a Sunday-school teacher is chiefly done during the week. It is tested on Sunday. The teacher who expects to do most of his work for his class on Sunday is not likely to do a great deal for them at any time.

It is stated by *The London Sunday-school Teacher*, that during the last twelve months some thirty Protestant Sunday-schools have been opened, or re-commenced in France, making a total of 990 in that country.

It is desirable that scholars should study their lessons during the week. It is of greater importance that teachers should.

At the Synodical Sunday-school Convention, of the Presbyterian Synod of Philadelphia, Mr. J. Bennett Tyler stated the following advantages of Sunday-school teachers' meetings, and gave several rules necessary for their success:

1. They promote acquaintance among the teachers. A good thing.
2. Sympathy. Single fagots don't make much fire and heat, while many brought together make a great fire.
3. Teachers of small experience are helped by those of large experience.
4. They afford drill in methods of teaching; and so, in a manner, supply the Normal Class.

The following rules are applicable to teachers' meetings:

1. Determine to have one. There is an immense power in the quiet, persistent determination of one or two.
2. Have a cosy place to meet.
3. Get close together. Great power in contact. Sit round a table.
4. Be oblivious to obstacles. If teachers are absent don't scold those present about it.

5. See that ladies have escorts.
6. Don't get into ruts. Ruts kill teachers' meetings.

There is a great diversity of opinion in regard to the value of Sunday-school libraries. There are many who are disposed to make war upon the institution, and exterminate it, whilst there are others who maintain its necessity, and claim for it many advantages that are not to be gained through any other means. A writer in the *Interior*, in an article on Sunday-school libraries, gives them a cruel thrust when he says:

"In a meeting of one of our Western presbyteries, one church was reported as having experienced an extensive revival of religion, when a good elder explained it in part, by saying that the church had no Sunday-school library."

On the other side of this subject the *Christian Union* puts in a plea for them in the following style:

"After all the talk about reforming the Sunday-school library, burning up its trash, its love stories, its heavy disquisitions, and having none but just the right books on its shelves, here comes a Vermont convention with the advice, that the schools should do away with the libraries altogether. It was a teachers' gathering, otherwise a most emphatic shout of 'No!' would have gone up from the boys and girls, especially as it was proposed to substitute a weekly periodical in the place of the books. Would the 'weeklies' be any improvement—such as would most likely find their way into the schools? It would not be long before they too would come in for a tremendous protest from one quarter and another. We believe in the libraries, and we believe, further, that they are not as bad as they are sometimes painted. Of course, improve them at every opportunity."

One of the promising signs of the day is the prominence given to the Sunday-school work by the religious conventions that meet annually all over the country. A few years ago there was very seldom any such thing as a Sunday-school gathering in connection with an association, or presbytery, or conference. Now they are made a leading feature in which delegates, clerical and lay, take part with enthusiasm. The Baptist Association of New York, for instance, held one of its best meetings on this cause last week. The Congregational Council was to have had a paper read on the subject of Sunday-school and mission work by no other layman than Hon. H. P. Haven, of New London, who, however, was unfortunately prevented from being present. The subject is taken up almost without exception at the general church gatherings; in fact there is much more said upon it than ever before. Whether the work done is in equal proportion is another matter.—*Christian Union*.

A writer in the *Scottish Sabbath-school Teachers' Magazine*, speaking of the ignorance of Bible facts on the part of many scholars in the Sunday-school, says:

"There was a girl, whom I once taught, who, for want of early training, never could be made to understand the difference between Pharaoh, who murdered the little Hebrew babes, and Herod, who

murdered the babes of Bethlehem, and who compounded with her ignorance by invariably calling both by the hybrid name of Pharod. If any one will take the pains to inquire, he will find similar confusion of thought and information in the minds of a great many scholars."

It is one thing to have a Sunday-school in name, but quite another to have one in reality. A gathering of children on Sunday for general religious exercises and personal conversation is by no means sure to be a Sunday-school, even though it is called by that name. Rev. J. C. Buchanan puts this clearly before teachers in a sermon on their work, published in the *Examiner and Chronicle*, when he says:

"A Sabbath-school, then, must be a place of Sabbath instruction. You call those who gather there for the benefit of your organization 'scholars.' The scholar is one who is being instructed. You call the persons under whose care you place the children 'teachers,' and a teacher is one who instructs. But how, let me ask, can you have anything at all resembling instruction without persons properly qualified to instruct? . . . You may attract many by the beauty of your room, the life and noise of your singing, the number of your concerts, the value of your presents. You may go through a form of question and reply. You may distribute your books, and then go quietly home with a conscience void of offense and dismiss the matter from the memory till the next Sabbath comes and brings the same routine. . . . But the reality is you do not have a Sabbath-school. The teachers are not teaching. The scholars are not learning. . . . There is much lesson-hearing. There is no end to talk. There is no school."

So the practical question for each of us is not "Have we a satisfactory Sunday-school?" but "Have we a Sunday-school at all?"

Children's Department.

THE STORY OF LITTLE PAUL.

BY F. M. D.

[From the German.]

Once upon a time, dear Sigismund, there was a little boy, by the name of Paul, who had a beautiful mother. She loved her little boy very dearly, and when she sat before the cottage and knitted, little Paul would run all around her and play. Just opposite lived the watchman, who had a dog, named Felix, and Felix and little Paul were the best of friends. When his mother had finished dressing little Paul in the morning, she would put a piece of bread in his hand, and the little fellow would run out before the door and call out with his dear little voice:

"Felix! Felix!"

And it would not be very long before Felix would come springing out, lifting his fore-paws like a proud horse, and galloping straight up to little Paul. Then the latter would sit down upon the door-sill, and Felix would lay down before him, with his head resting on his forelegs, as much as to say he would be very glad to play, whereupon little Paul would pretend that he

was going to run away, when Felix would run close behind him, and thus they ran and played together, until little Paul was tired and took out his bread. Felix looked first at the bread and then at the boy, and little Paul thought that Felix was like a good child, who never asks for anything, but waits until he is helped. Then he would divide his bread, and give the half of it to the dog; and this happened every morning.

But one day Paul's mother became sick, very sick, and the watchman's wife came in and went out very often, and once, when she came out of the house, she had been crying. Little Paul played just the same as ever with the dog. And not long afterwards some people came, who brought a large, long box, which was painted brown, and laid it down upon the floor. Little Paul did not know where his mother could be, for he had not seen her in two days, and strange women now gave him his bread.

Now, when little Paul woke up next morning his mother was lying in the long box, in a beautiful white dress, and the people came and stood by her and wept. But little Paul came running up and called out:

"Wake up, mother! dear mother, wake up!"

But his mother did not wake up. Then little Paul asked why his mother was dressed up so fine? But they gave him no answer, except that there was an old colored man, who, when the boy asked this, kissed him on the forehead and said:

"Never mind, just wait awhile, dear Paul; your mother will certainly wake up again very soon."

With that the wife of the watchman took the boy up in her arms, and carried him over into her house, so that the little fellow could not see what was going on, for the bells up in the church-tower had just begun to toll. But the little fellow soon ran away from the watchman's wife, across to his mother's house, crying all the time:

"Mother! dear mother!"

But there was no mother there.

Felix wanted to play again, but little Paul did not care to play any more, and kept on running through the back-gate and through the garden to the field, calling out all the time; "Mother dear!"

But there was no mother there.

Then little John came up and said to Paul:

"I will tell you, Paul, where your mother is. Up yonder in the grave-yard, where the gate stands open, and where there is so much fresh earth dug up; your mother is under it."

Then little Paul kept on running, and the watchman's wife could not find him anywhere.

When it began to be dark, the wind began to whistle, and it grew very cold, because, you see, it was a winter's day, and the moon shone brightly through the trees. The curfew-bell had rung a long time since, and it was midnight, and the watchman and Felix passed through the village, and when they came to the grave-yard, the watchman saw something white lying upon the ground, and Felix quickly started at it, but he did not bark nor come back, as was his habit, but stood by the white thing and licked it, for sure enough it was his good little friend Paul, who lay upon the grave, crying:

"Oh, mother! dear mother!"

"What are you doing here, Paul?" said the watchman.

"I want my mother, my dear mother."

But the watchman took him up in his arms and carried him to his house, and laid him in the bed, where he soon fell asleep, for the cold air had made him very drowsy and tired. The next morning he received some bread and milk, and asked Felix: "Felix, don't you know where my mother is?"

"Paul, be still; your mother is up in heaven."

Then little Paul began to cry bitterly:

"I too, I too will go up to heaven. I will go where my dear mother is!"

And as soon as it was evening again, little Paul once more escaped from the watchman's wife, and the watchman went up to the grave-yard again, for the moon was shining bright, and it was very cold. This time Felix sprang on ahead toward the grave-yard and the mound of fresh earth, and the watchman saw the dog licking something. But this time Felix barked very loud, and when the watchman came to the dog, he saw at once, that barking would do no good here, for little Paul was—frozen.

"Oh dear! And then—?" asked my curly, golden-headed Sigismund, as he looked at me reverently, thoughtfully, and still inquiringly.

"Then," said I, "little Paul went to his mother."

"But go on!" said Sigismund, not satisfied.

"But my story is ended, dear Sigismund, and little Paul has never wept any more."—*Christian Age*.

"I WILL TRY."

There is a society in London, known as the Society of Arts. Its object is the encouragement of talent in the departments of art. Prizes are awarded by the Society, sometimes to the painters for their pictures, and sometimes to humbler artisans for improvements in weaving, or in the manufacture of bonnets, laces, etc.

More than half a century ago, a little fellow, named William Ross, not twelve years of age, was talking with his mother about an exhibition of paintings at the Society's rooms. William was very fond of paintings, and could himself draw and color with remarkable skill. "Look you, William," said his mother, "I saw some paintings in the Exhibition which did not seem to me half as good as some of yours."

"Do you really think so, mother?" asked he.

"I am sure of it," she replied. "I saw some paintings inferior, both in color and drawing, to some that are hanging in your chamber."

William knew that his mother was no flatterer, and he said, "I have a mind to ask permission to hang one or two of my paintings on the walls at the next exhibition."

"Why not try for one of the prizes?" asked his mother.

"O, mother, do you think I should stand any chance of success?"

"Nothing venture, nothing have," said his mother. "You can but try."

"And I will try, mother dear," said William. "I have a historical subject in my head out of which I think I can make a picture."

"What is it, William?"

"The death of Wat Tyler. You have heard of him? He led a mob in the time of Richard II. He behaved insolently before the King at Smithfield, and was struck down by Walworth, Mayor of London, and then dispatched by the King's attendants."

"It is a bold subject, William; but I will say nothing to deter you from trying."

"If I fail, mother, where will be the harm? I can try again."

"To be sure you can, William. So we will not be disappointed should you not succeed in winning the silver palette, offered by the Society for the best historical painting."

Without more ado, little William went to work. He first acquainted himself with the various costumes of the year 1831; he learned how the King and the noblemen used to dress, and what sort of clothes were worn by the poor people and workmen, to which class Wat Tyler belonged. He also learned what sort of weapons were carried in those days.

After having given some time to the study of these things, he acquainted himself thoroughly with the historical incidents attending the death of the bloody rioter. He grouped, in imagination, the persons present at the scene—the King and his attendants; Walworth, the Mayor; Wat Tyler himself, and in the background some of his ruffianly companions.

The difficulty now was to select that period of the action best fitted for a picture, and to group the figures in attitudes the most natural and expressive. Many times did little William make a sketch on paper, and obliterate it, dissatisfied with his work. At times he almost despaired of accomplishing anything that should do justice to the conception in his mind. But after many failures he completed a sketch which he decided to transfer to canvass.

He had labored diligently at his task, and took every opportunity to improve himself in a knowledge of colors and their effects. At length the day for handing in his picture arrived. He then had to wait a month before there was a decision as to its merits. On the day appointed for the announcement of the decision, many persons of distinction were present, including ladies. The meeting was presided over by the Duke of Norfolk.

William's mother was present, of course. She sat waiting the result, with a beating heart. What a gratified mother she was, when, after the transaction of some uninteresting business, it was announced that the prize of a silver palette for the best historical picture was awarded to the painter of the piece entitled, "The Death of Wat Tyler."

When it was found that William Ross was the successful artist, the applause of the audience broke forth with enthusiasm. To see such a little fellow gain a prize over competitors of maturer age was a novelty and surprise. William was summoned with his picture to the Duke's chair, and here received such counsel and encouragement as were of great service to him in his future career. He became at length Sir William Ross, miniature painter to the Queen, having risen to fortune and to fame by carrying out with determination and perseverance, his simple promise to his mother, of "I will try."

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Reformed Church Messenger.

PHILADELPHIA, NOVEMBER 18, 1874.

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The source of the contributions in each case is indicated by one or more initial letters.

For terms see Sixteenth Page.

To Correspondents.—Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. They will save themselves and us much trouble by observing this rule. Unaccepted manuscripts will not be returned.

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DEATH OF GEORGE S. WAGNER, ESQ.

We regret to announce the death of George S. Wagner, Esq., which occurred at his residence in Washington city, on the 12th inst. He was Librarian of the United States Senate, and a worthy member of the Reformed Church. Our infant Church enterprise in that city has sustained a great loss in his death. We expect to be furnished with particulars hereafter.

THE ALMANACS FOR 1875.

Let them be circulated far and wide. They will do good. This can be easily done if brethren will properly take hold of the work. We have already had tangible evidence of what can be done in this direction by a little effort.

A minister, residing in an inland town, sent for one hundred copies, and gave them into the hands of a few active lads, who sold them all in a few days. He then sent for the second hundred to dispose of in the same way, and we doubt not, but that these orders will be followed by still others of the same nature. Let this example be copied, and the almanacs will be sure to circulate. For rates, see advertisement in another column.

THE PUBLICATION BOARD.

The Board of Publication held a special meeting during the past week. The business claiming attention grew out of the action of the Synods at their recent annual sessions, in reference to publication matters. Two long sessions were occupied by the Board in fully discussing and disposing of such matters as claimed attention.

Measures were adopted, looking to retrenchment in the management of the affairs of the Board, as far as this is practicable. Nothing will be left undone to meet any just demand in this direction, which can be done without detriment to the interests of this particular enterprise of the Church. It is to be hoped, that the well-meant efforts of the Board, and of those engaged in carrying forward its particular work, will meet with a hearty response from the membership of the Church, and thus insure success to an

interest most vitally connected with our growth and prosperity as a denomination.

Some changes have been resolved upon with respect to the periodicals of the Church. The particulars will be indicated in their proper place. They have been made with the full approbation of the Synods, and will, therefore, doubtless be cheerfully and heartily acquiesced in by the Church generally. The peculiarity of the times seemed to call loudly for them, and it is believed, that though the necessity for them may be deplored by some, yet they all will be found in the end to inure to the benefit of the Church. Only let every one be properly active in his individual sphere, and we will have no fears as to results.

THE GUARDIAN FOR 1875.

As will be remembered by those, who were present at the late meeting of Synod at Bethlehem, Pa., a resolution was adopted, looking to the discontinuance of the "Guardian," at the close of the present year. Subsequently also, a paper containing a series of resolutions in reference to Sunday-schools was adopted. Among these is one, which directs the Board of Publication, to select a competent committee, "to prepare a series of Lesson Papers, in accordance with the distinctive doctrines and usages of the Reformed Church," and further requests the Board, "to publish the same as soon as possible, in order that there may be a uniform system of instruction in all the Sunday-schools throughout the Church."

When the Board of Publication, at its late meeting, came to consider this action, it felt that it must have some special medium through which to carry out the design of Synod in reference to these Lesson Papers. After due deliberation, it was satisfied, that the "Guardian" furnished the most available means for this purpose. Hence it resolved to continue its publication, and so change its character, as is necessary to meet the want expressed in the resolution of Synod. It also appointed the Rev. Benjamin Bausman, D. D., William K. Zieber, D. D., Peter S. Davis, D. D., John Beck, D. D., and Franklin K. Levan, a committee to carry the above object into effect, in compliance with the direction of Synod.

It is accordingly purposed to publish the "Guardian" hereafter in an enlarged form, with double-columned pages, and to devote six pages of each number to the special object contemplated in the action of Synod. The first number will be gotten out in due season, and each successive number will follow in proper order.

The "Guardian" will be issued as heretofore, at \$1.50 per year strictly in advance. Ten copies will be sent to one address one year for \$13; twenty copies for \$25, and thirty copies for \$36; in each case the money must accompany the orders.

The Lesson papers will be sold separately at 75 cents per hundred copies. Any less number, one cent each.

We trust a thorough canvass will be made by the friends of the "Guardian" and of the Sunday-school cause, to extend its circulation, so that it shall be

amply sustained and enabled to answer efficiently its important ends. Orders should be sent in early in December, so that we may know the number of copies it will be necessary to print.

THE FUTURE OF THE "MESSENGER."

At the recent meeting of the Publication Board, the propriety of making an essential change in the form, price, and general character of the "Messenger," after the 1st of January next, engaged earnest attention. The suggestions and recommendations of the Synods interested, in reference to these several points, were taken into full and earnest consideration. The results reached by the Board are embodied in the following series of resolutions:

Resolved, That all salaries of special contributors to the "Messenger" be discontinued after the 1st of January next.

Resolved, That after the 1st of January next, the "Messenger" be issued in folio form, and made, as far as possible, to conform to the specimen submitted to the Board.

Resolved, That the portion of the paper to be devoted to advertising, be limited to as small a space as possible, and that the advertisements inserted must comport with the general character of the paper.

Resolved, That the price of the paper be \$2.00 per year, strictly in advance, and in all cases, when the subscriber is in arrears for two years, the paper shall be stopped and the account collected.

From this, it will be seen, that all paid contributors are to be discontinued. This is a measure of retrenchment of expenses required by the times, and is, besides, necessary to remove objections, which have existed in the minds of some worthy friends of the Church. It will doubtless be cheerfully acquiesced in by those whom it may immediately affect, and it is hoped they will continue to contribute, as fully and as freely as they did before. The way is also thus more fully opened for volunteer contributions, from different sections of the Church, and these, we trust, we shall receive to a large extent and with a hearty good-will. Let every one make it his or her business to furnish us promptly with any items of church news, or other matters of interest occurring in their neighborhood, and all will be gladly received, and used in a way, which may be deemed best suited to the objects and ends of a Church paper. The postal card furnishes a cheap and convenient method for transmitting such intelligence.

Communications should be short and to the point. All personal controversy must be avoided, and even doctrinal questions themselves should not be discussed from a controversial standpoint. For some time past, we have endeavored to carry out the principles here laid down, and that with good results, and it shall be our endeavor to carry them out even more fully in the future. We wish our paper to be a family church paper, and not a personal controversial sheet.

As will be seen, it is purposed to return to the folio form. That adopted

conforms very nearly to that in which the "Messenger" was published, prior to its having become an eight-paged paper. In this return to first principles, we have been preceded by others. It is not only a measure of retrenchment, but we believe it also to be required to meet a generally prevailing public taste. Even the eight-page paper cannot be regarded as popular, and the sixteen page is less so, especially when facilities are not at hand for cutting and pasting, as our experience has taught us. We believe it will not be long ere many more of our small page contemporaries will likewise return to first principles.

The rage has been of late years for large papers. To fill them out, not only, in many instances, are "patent in-or-outside" resorted to, but advertisements of every description are sought to fill them out and help pay expenses. Much incongruous matter must thus get into a religious paper, and make it anything else than what it should be properly to fill its sphere, as a religious and family paper.

It is further proposed to exclude all advertisements, which shall not comport with the character of a religious paper. We have sensibly felt the incongruity of many religious papers in admitting all kinds of advertisements into their columns, and within the last few years, our own paper has, to some extent, fallen into the same incongruity. We wish to avoid this, as far as possible, under the new arrangement. Of course all advertisements already admitted, must be inserted until the contract in each case is closed.

The last measure in the proposed change, is that which relates to the price of the paper. It will be sent, with the postage prepaid, for \$2 per year, strictly in advance, to every subscriber. This will be very reasonable, especially in view of the nature of the matter, with which it is proposed to fill our columns.

In our efforts to carry out the contemplated change, we trust we shall receive the hearty and earnest co-operation of the friends of the Church generally. Let every pastor at once make a general effort to increase our subscription list, throughout his congregation, or congregations. In cases in which the pastor cannot do this himself, let him get some active layman to take hold of it, and also aid and encourage him in his work.

We wish likewise, that every subscriber should take the matter in hand, and by a little effort add one or more names to our list. We expect to get up specimen numbers for canvassing in due season. In the meantime, however, let none delay their efforts, as we will cheerfully send copies of our present issue to all new subscribers without charge until the 1st of January, whenever the cash in advance accompanies the order.

We wish, if possible, to raise our subscription list to at least ten thousand during the coming year. This can be easily done by a general effort. During every year prior to the past, since the paper has been published in the city, with one exception, some addition has been made to our subscription list. From the pressure of the times, and other causes, there has been a de-

crease during the past year. Other religious papers have suffered even more severely than we have in the same way. These facts, however, do not render the desired increase the less necessary, and we trust it will be secured.

Should any persons desire to devote themselves to canvassing on a large scale, sufficient inducements to do so will be given, the nature of which can be learned by application to the publishers.

GERMAN SUNDAY-SCHOOL UNION.

The German Sunday-school Union of the Reformed Churches in this city, held its seventh anniversary on the 30th of October. From the annual report submitted on the occasion, by the Rev. Dr. N. Gehr, as published in the "Reformirte Kirchenzeitung," we gather a few particulars, which may not be devoid of interest to our readers.

A general survey is taken of the workings and results of the organization since it was first effected. In the addresses, written and extempore, delivered at the quarterly meetings, such topics were discussed as "The proper relation between the congregation and the Sunday-school;" "The relation between the pastor and the Sunday-school;" "The qualifications required of a Superintendent;" "The qualifications needed in a Sunday-school teacher;" "In what tone a Sunday-school should be addressed;" "The difference between a Sunday-school, and a parochial or week-day school;" "The order to be observed in the Sunday-school." The topic discussed at the last quarterly meeting was: "The Librarian of a Sunday-school, and the Order in his Library." The following topics have been assigned for future discussion: "How can a Sunday-school teacher become the salt of the earth?" and "What are the special advantages of a Sunday-school?" A glance at these topics is sufficient to satisfy any observant person, as to the beneficial influence which a full and thorough discussion of them, must exert upon those present.

The watchword of the union is "Onward." It is still far from having attained the mark, set up for itself in the beginning. Still, in many respects, progress has evidently been made. Two branch schools have been added to the union during the past year. The laborers in the different schools have been diligent, and endeavored earnestly "to keep the unity of the Spirit in the bond of peace." Several schools have been specially active and successful in gathering contributions for congregational purposes.

The union embraces at present, twelve schools attached to seven congregations. Five of them, accordingly, are branch schools. The whole number of scholars is 2,351; Teachers, 259; Volumes in the Library, 2,619; collected for their own wants, \$1,782; and contributed for general church and congregational purposes, \$1,378. As contrasted with the former year, there has been an increase of two schools, one hundred and twenty-three scholars, and thirty-one teachers. Finances were not reported on former occasions, so

that no contrast can be instituted in reference to them.

PROCEEDINGS OF SYNOD.

With the following we bring our report of the proceedings of Synod to a close.

Tuesday Morning Session.

Rev. D. F. Brendle, delegate *secundus* from the East Pennsylvania Classis, was admitted to the seat previously occupied by the *primarius*, Rev. S. A. Leinbach, and Elder J. David Miller, delegate from the Philadelphia Classis, appeared and took his seat.

FRANKLIN AND MARSHALL COLLEGE.

The following resolution was adopted:

Resolved, That the Trustees of Franklin and Marshall College be requested to suggest to Synod, at each Annual Meeting, the names of three or more persons, to be placed in nomination to fill the annual vacancies occurring in their Board.

BOUNDARY LINES BETWEEN THE SYNODS.

The committee on this subject reported progress, and was continued.

EXAMINATIONS, LICENSURE, AND ORDINATION.

No applications having been referred to the committee on this subject, the committee was discharged.

FINANCE.

The Committee on Finance reported, that the balance in the Treasury is \$651.37, and \$229.20 still due on past assessments. In order to add to this a sufficient amount to meet the current expenses of the year, they assessed \$233.00 upon the Classes, distributed amongst them as follows: East Pennsylvania, \$40; Lebanon, \$40; Philadelphia, \$25; Lancaster, \$25; New York, \$8; East Susquehanna, \$30; West Susquehanna, \$20; German Philadelphia, \$15; Goshenhoppen, \$15; and Tohickon, \$15.

The following resolutions, submitted by the committee, were adopted:

Resolved, That this Synod adopt the suggestion of its Treasurer, and that hereafter, the annual interest accruing on the \$1,000 bond of the Northern Central Railroad, be applied to the use of the Theological Seminary at Lancaster.

Resolved, That the Treasurer of this Synod be instructed to refer the arrearages of the Mercersburg and North Carolina Classes to the Synod of the Potomac for prompt collection; and that it be enjoined upon the Philadelphia and German Philadelphia Classes of this Synod, to pay their arrearages without further delay.

Resolved, That the Stated Clerk be instructed to have twelve hundred copies of the Minutes of the present sessions published in the English language, and five hundred copies in the German language, and distributed among the several Classes.

In the same connection, the following resolution was adopted:

Resolved, That this Synod hereby expresses its gratitude to Almighty God for having put it into the heart of Mrs. Elizabeth Locke, of Easton, Pa., to make a bequest of \$3,300 to the cause of Home Missions, a liberal fund forever sacred to her memory and piety.

WHITE DEER CHURCH, UNION CO., PA.

Several members of this congregation, who had been suspended from Church privileges, allege that their suspension was illegal and unconstitutional, and therefore petitioned Synod to direct the West Susquehanna Classis to take up their case, and fully investigate it, and dispose of it, according to the Constitution. Their petition was referred to a committee, who reported the following resolution, which was adopted:

Resolved, That these petitions be referred to the Consistory of the congregation to which they belonged for investigation, and that said Consistory be requested to give them a hearing, and act in the case, according to the Constitution of the Reformed Church in the United States.

RIGHTS OF DELEGATED ELDERS.

The committee to whom had been referred a request from the Lebanon Classis to Synod, to decide whether a delegate *primarius* to a Classis can be elected to represent the Classis in Synod, whilst his seat is occupied by his *secundus*, submitted their report, which was received and adopted. The committee state, "in accordance with the Constitution, a charge may depute two elders, a *primarius* and *secundus*, to represent it in Classis. Only the elder, however, who occupies the seat and is acknowledged as a member of Classis, has a right to vote, and can be elected a delegate to represent Classis in Synod. An elder *primarius*, whose seat is occupied by the *secundus* at the time of the election of delegates to Synod by Classis, or *vice versa*, cannot be nominated for, nor elected, a delegate to any Synod; nor can both the elder *primarius* and *secundus*, be nominated or elected as delegates to one or more Synods at one time."

COMPLAINT OF LANCASTER CLASSIS.

The committee to whom was referred the complaint of the Lancaster Classis against the German Philadelphia Classis, in regard to the ordination of the licentiate M. Noll, as pastor of the German Zwingli congregation at Harrisburg, reported that the course pursued by the German Philadelphia Classis, in ordaining Mr. Noll, in view of a call from a charge under the jurisdiction of the Lancaster Classis, was irregular.

Tuesday Afternoon Session.

Rev. L. K. Derr and A. J. G. Dubbs, of the East Pennsylvania Classis, appeared and took their seats as advisory members.

The Committee on Overtures, reported a communication from the Synod of the Potomac, in reference to the selection of Hymns to be appended to the "Order of Worship." It was referred to the committee to whom had been referred the selection of hymns prepared by the committee appointed for that purpose.

PUBLICATION.

The reception of the report of the committee had been made the order of the day for this afternoon, after the opening of the session. The committee submitted their report, which was received, taken up item by item, amended, and adopted. A lengthy discussion ensued, in connection with the action of Synod on this report. The interests

involved were felt to be of the greatest importance, and require to be carefully fostered, especially in view of the depressing influence of the present monetary difficulties of the country upon all publication, as well as most other interests.

The report of the Committee gave a brief statement of the purport of the several documents referred to them, and then submitted the following action, as in their judgment covering the exigencies of the case:

"WHEREAS, the financial condition of the Board imperatively demands, that measures should be promptly taken to afford relief, and whereas, this Synod has pledged itself to raise a fund for this purpose; therefore,

Resolved, That the Synod enjoins upon all the Classes under its jurisdiction and control, to request their pastors and Consistories to take up a collection for Publication purposes in every congregation during the Synodical year, and forward the same to the Treasurer of the Board.

Resolved, That we request all the members of our different congregations to patronize our Book Store, and as far as possible, procure their books and periodicals, through our Business Agent, thereby securing a larger trade and increased revenue for the Board.

Resolved, That this Synod pledges itself to the Board of Publication, to use all its influence to place them in such a position, financially, as shall enable them to make our publication interests a power and an honor to the whole Church.

In connection with the action of Synod on the first of the above three resolutions, the following additional resolution was adopted:

Resolved, That the Board of Publication be requested to issue a circular to pastors of the Church, presenting the pressing wants of the Board, and requesting them to take up a collection in their respective congregations for the immediate relief of the Board.

The following additional preamble and resolutions were incorporated in the action submitted by the Committee:

WHEREAS, The periodicals of the Church, with one exception, have suffered a decrease in circulation, and all attempts to rally the Church for their proper maintenance seem to be unsuccessful; therefore,

Resolved, That the Board of Publication be authorized to make such changes in the editorial management, matter, form, and price of the same, as, in their judgment will meet the exigencies of the case, and elicit the hearty co-operation of the whole Church, and thus secure a wider circulation and more extended usefulness.

Resolved, That the action of the Board of Publication, transferring the "Reformirte Kirchenzeitung" to the German Philadelphia Classis be hereby approved and confirmed.

Resolved, That the "Kirchenzeitung" and the "Hausfreund," be commended to all the German members of our Church, and that the German pastors and Consistories be requested to extend their circulation to the extent of their ability.

Resolved, That the request of the Committee to superintend the publication of the "Haus-freund," to be discharged, be granted.

Resolved, That this Synod requests the Synod of Pittsburgh and the Synod of the Potomac, to co-operate with it in the maintenance of our publication interests.

Tuesday Evening Session.

HYMNS TO BE APPENDED TO THE ORDER OF WORSHIP.

The discussion on the report of the committee to whom had been referred the selection of Hymns to be appended to the "Order of Worship," the consideration of which had been commenced during a portion of the afternoon session, was resumed. The discussion was earnest and full, evincing a considerable variety of opinion. The report, with some amendments, was eventually adopted.

The report, after describing the arrangement of the book, speaks of the selection as an admirable one as a whole. The majority of the hymns are of hallowed memory, and have grown venerable with age, breathing the Christian spirit and piety of the saints of all ages of the past. In some particulars, however, it was thought the work was open to improvement, and the committee made some suggestions, which were referred to the committee to be appointed in response to the request of the Potomac Synod, to co-operate with a committee appointed by it, in preparing and publishing an edition of the collection of hymns with music.

The report closed with a resolution, in which the Synod appreciates and acknowledges with thanks, the earnest labor and faithful services rendered by the Committee, which compiled the Hymn-book.

In addition to the above action, the following resolutions were adopted:

Resolved, That the attention of the Committee appointed to make a selection of Hymns to be published with the "Order of Worship," be directed through the members of the committee belonging to this Synod, to the matter of omitting some hymns, and substituting others in their stead, and to consider any other items brought out in the consideration of this subject, and give them such attention as they seem to demand, before the selection is finally issued.

Resolved, That a committee of three be appointed to co-operate with a committee appointed by the Synod of the Potomac, in preparing and publishing an edition of the collection of Hymns with Music.

The committee called for in this last resolution, consists of the Rev. F. A. Gast, J. S. Stahr, and Elder E. J. Zahm.

WOMELSDORF ORPHAN HOME.

The committee, to whom had been referred the annual statement from the Board of Managers of the Womelsdorf Orphan Home, submitted their report, which was received and adopted. The report contains the following statement, with the resolutions appended:

The Home has been carried forward, during the past year, in a very satisfactory manner, in all its departments. The addition made to the real estate

of the Home, by the purchase of sixty acres of land, has, it is true, imposed a somewhat heavy debt upon the Home; but its friends and patrons came nobly to its support, so that the burden was not only easily borne, but largely diminished.

There is also a debt for current expenses now resting on the institution, of \$1500.00, and it is stated, that the income from the soldiers' orphans in the Home is annually growing less, on account of the withdrawal of such orphans from it.

During the year, a dark cloud of suspicion and slander gathered around the Home, which, it is a great pleasure to say, has been entirely dispersed, and the Home stands forth now all the fairer and brighter on account of it. But as the faith of some has been shaken, and it is feared, that the truth will not be able to overtake the falsehood in all its wanderings, it becomes the more urgent that the friends of the Home rally to its support, with increased liberality. In view of the whole subject, we would recommend the adoption of the following resolutions:

Resolved, That it is a matter of devout thanksgiving to the Father of the fatherless, that, under His guidance and by His help, the Home has come out of the fiery furnace of trials, through which it was called to pass, with scarcely the smell of fire on its garments.

Resolved, That the Home be and hereby is affectionately commended to the love and increased liberality of our congregations and Sunday-schools.

STATE OF RELIGION AND STATISTICS.

The report on this subject was read, and adopted. It is an interesting and impressive document, and was given to our readers in a previous issue of our paper.

SUNDAY SCHOOLS.

The committee to prepare a paper expressive of the sense of this Synod in regard to the subject of Sunday Schools, as discussed in the early part of the sessions, reported, submitting the following preamble and resolutions, which were adopted:

WHEREAS, In the judgment of this Synod, the Sunday School is an important auxiliary in instructing and moulding the children of the Church, thereby fulfilling the command of Christ, to feed His lambs, and,

WHEREAS, This Synod has devoted a portion of its sessions to the earnest discussion of this subject; therefore,

Resolved, That we regard the Sunday School as an integral part of the Church, and not as an independent organization, or voluntary association; and therefore, it should be under the supervision and control of the pastor and consistory.

Resolved, That the Heidelberg Catechism should be taught in all our Sunday Schools, and occupy a central and prominent position, and the scholars be required to commit it to memory and recite every Lord's day.

Resolved, That, as the Sunday School is an auxiliary to the family, that the families of our Church should encourage it by all the means in their power.

Resolved, That the services of the Sunday School should be so conducted, as to thoroughly indoctrinate the children in the truth, as held by our

Church, and also to develop the spirit of true worship.

Resolved, That those who are engaged in Sunday School work should be in full communion with our Church, and should earnestly labor to qualify their scholars for the catechetical class, that they may be better able to appreciate the pastor's instructions, and thus come to the full consciousness, activity, and experience of the Christian life.

Resolved, That a competent committee be selected by the Board of Publication, to prepare a series of lesson papers, in accordance with the distinctive doctrines and usages of the Reformed Church, and that the Board be requested to publish the same, as soon as possible, in order that there may be a uniform system of instruction in all the Sunday Schools throughout our Church.

Resolved, That the earnest attention of the Classes within the bounds of this Synod, be directed to this action, and that they be urgently requested to co-operate with Synod in placing the Sunday School in its true position, that it may be the more efficient in fulfilling its high and holy mission in the Church.

MISCELLANEOUS MATTERS.

The Committee on Overtures reported a document, signed by a large number of ministers of the Church, commending to favor the Musical College at Freeburg, Snyder County, Pa. The Synod adopted a resolution expressing its approval of the object and design of the institution.

The following resolution was adopted:

Resolved, That the thanks of this Synod be returned to the members of the Reformed Church and others of Bethlehem, who have so kindly entertained the members of this body; and that this resolution be read from the pulpit by the pastor of Christ Reformed Church.

The roll was called, and those noted, who were absent without permission. The Minutes were read, and approved, and ordered to be engrossed.

The Synod adjourned to meet in General Convention in the First Reformed Church, Lancaster, Pa., on the first Wednesday in November, A. D., 1875, at 7 1/2 o'clock, P. M., and was dismissed with singing, repetition of the Creed, and prayer and the apostolic benediction by the President.

CHRISTOLOGY.

It is manifest to the most of minds that are awake to the religious movements of the day, that the feeling has set in quite vigorously in favor of Christology. Our current religious literature in the form of books, and quarterlies, and weeklies, as well as the reigning tone of the pulpit throughout the various denominations, both of this country and of Europe, abundantly testify to the presence of this healthful change. The giving way of previous systems of theology, both Calvinistic and Arminian, has made room for this higher Catholic ground of theological thinking, which is rapidly being recognized as the only real basis in any sense commensurate with the demands of the case. To know God scientifically outside of Christ, or independently of Him

as the principle, is coming more and more, in the religious consciousness, to be a felt impossibility. Revelation, declaring that God is *led out*, or made manifest only in the Being of His Son, is in fullest harmony with the demands of Reason, which testify to the same thing. No science can ever go beyond the declaration of Christ, when He said, "He that hath seen *Me* hath seen the *Father*;" nor can science, in any true form, ever afford to ignore the great fact here affirmed.

Our own Church deserves, for this country at least, much of the credit for this salutary change, which has been and still is being effected. In no denomination has the Christological principle become more deeply imbedded, and none has been more vigorous in showing its necessity, elucidating its mode, and proclaiming its essential importance. In this respect, the Reformed Church, though comparatively small as to number, and limited as to pecuniary resources, has exerted a wide and really grand influence. We are disposed to forget the odium which it was sought to attach to us for our first efforts in the advocacy of this superior theological principle, in view of the pleasing fruits which are now coming to crown our labor in this department. Grand, indeed, will be the day which shall witness the universal acceptance of the principle, in connection, practically, with all that it legitimately comprehends in faith and cultus.

But we cannot conceal from our minds, that even here there is room for fatal misconception and abuse. To receive and endorse Christology simply as a *theoretical system*, is at once to misunderstand both its nature and demands, and to fall short entirely of the results which, in its true nature, it is capable of producing. Christ is not a *theory*, He is a living *Person*. To put the *theory* of His Person in the place of His *Person* itself, as a real, actual, living Being, is at once to eviscerate the whole subject. It is to grasp at the substance, and seize only the shadow.

So, also, to think of Christ as an *abstraction*, separated from His Body, the Church, is, in like manner, wholly to misconceive the true nature and demand of Christology. Here, too, we often meet with the impure coin, or counterfeit. For the purposes of salvation, Christ is not only *concrete* in our common human nature, made so in the great act of the incarnation, but also in the *Church*, as a Divine and supernatural Body, in which He "fills all in all." Every abstract religion touching this matter is a simple delusion. The interests of Christology under its true form can never be sundered from what is called the *Church* or *sacramental question*. It is not possible for any, with a view to escape the perplexing difficulties of the questions touching the nature of the Church, which some, we fear, are trying to do, to take shelter in the Person of Christ, as though this last were in no vital manner bound up in the first. The very attempt is to deny Christology itself altogether. Beautiful and grand things can be said of Christ's Person, but what are all these, if that Person is a mere abstraction? Christology involves a *presence* of Christ, and this presence involves

the Church, and conditions the sacraments. The Christological question, and the Church question, are, ultimately, not two, but one and the same. The one hangs perpetually upon the other, in such a way, that neither can be properly understood separately and apart. Any representation of the first, which leaves room for the absence of the second—however grand the representation may be in itself—is, as we conceive of it, a simple misrepresentation; and we don't know but that any otherscheme of theology might not answer the general purpose just as well. Our interest in the Church or sacramental question, is the only true measure of our interest in Christology, in its real and legitimate form. G.

THE LADIES AT SYNOD.

It is probably stern necessity that induces many of our congregations to announce, whenever Synod convenes in their midst, that they can furnish no accommodations for ladies. Though the announcement may appear harsh, we cannot blame them for making it. It is no small tax on the hospitality of a congregation to be called to entertain a large number of men, like any one of our Synods, and to furnish additional accommodations for an equal number of ladies would, in many instances, be simply impossible.

We have, however, often wished that one of our larger congregations could see its way clear to take a directly opposite course, by cordially inviting ministers to bring their wives with them to Synod.

We believe that if the wives of our ministers could sometimes attend our ecclesiastical assemblies it would be a good thing in more ways than one. It would do them good physically and mentally. After being concerned all the year with the care of their households, in many cases without the means of enjoying those occasional recreations to which most ladies of their acquaintance justly deem themselves entitled, it would be a grand thing to cast aside care for a little while and to accompany their husbands on a brief excursion to Synod. It would do them good to enjoy the delight of making friends with the Christian household whose hospitalities they would enjoy, and after a short season of rest, they would return home refreshed and invigorated for the duties of another year.

Would not attendance at Synod cause the wives of ministers to take a more intelligent interest in the work in which their husbands are specially engaged? We are none of those who imagine that a minister's wife ought of necessity to take the lead in the enterprises of the female portion of the congregation; but yet it cannot be doubted, that her position often enables her materially to advance the interests of the Church, without neglecting the duties of the housewife, or usurping those which more properly belong to others. "I wish I knew more about the Reformed Church," said a minister's wife, who before marriage was a member of another denomination, "but my husband is so busy that he has no time to enlighten me, and I am therefore constantly made to feel my ignorance when

conversing with the older members of our Church." If this otherwise intelligent lady could attend a few meetings of Synod, we feel convinced that she would become so familiar with the general operations of the Church, that she would be enabled to exert a most beneficent influence in their favor in the community, and would in many other ways be better fitted to be a helpmeet for her husband.

Would not the presence of the ladies at our Synods also tend to foster among us that social element in which we are so greatly lacking? Our ministers and prominent elders have generally learned to know and to esteem each other—but can this be said of their wives? We become greatly attached to our fellow-laborers, and many good men have not hesitated to say, when tempted to leave the Reformed Church, that they could not bear the pain of separating from their old associates. Would it not be well to give our wives an opportunity of cherishing similar emotions for each other?

Our Synods have grown smaller by division, and except when we meet as a general convention, it is much easier to entertain a Synod than it was a few years ago. Would it not, therefore, be well for our congregations to take this suggestion into consideration, and when Synod next meets in their midst to be sure to invite the ladies? D.

THE OLDEN CHRISTMAS TIMES.

A Dialogue, illustrating the fact, that, in growing old, we may, if not careful, lose the ever young, fresh spirit of Christmas.

Grandmother alone, soliloquizing.

La me! how many sorry changes have happened since I was young! People ain't now any more like they used to be. The Christmas times are come again, but how cold and gloomy! Let me see, I can look back forty, fifty, yes, sixty years, and even now, la me, I think I see the bright fire burnin' in the hearth, the smilin' faces of the happy youngsters, and hear their merry songs, fillin' the house. And they weren't afraid to hop about a little, neither; for the heart was glad, which made everything merry and joyful. But la me, how the times are changed! and how the merry Christmas feelin' has died out! Lonely and gloomy now is my heart. Even my "old man," becomin' unhappy, when thinkin' of these times besides them that are now gone, has left me alone, and has gone to drown his trouble by talkin' with old Mr. Jones across the road! O, how I wish I could go back to the olden times, and once more see my little children under the Christmas tree, and see old Bellanickle suddenly come in and scare them right well, as he used to do! But, alas! alas! (smiting her breast),

"There's never a light in the window,
There's never a latch on the door,
And years have gone by since the footsteps
Of children danced on the floor."

(*A rap at the door, and Grandmother putting her hand to her ear.*) Listen! Listen! Is not somebody knockin' at the door? (*Raps again.*) Yes, surely, that is somebody knockin', and wishes to come in. I will go and see. (*Goes*

to the door and halloos.) Who's there?

(*A voice from without.*) It's me; please open the door.

(*Grandmother.*) Dear me, what shall I do? Maybe it's the old Christkindle! Howsomever, I will see.

(*She opens the door, and her daughter, Martha, and five children, three girls and two boys, enter.*)

(*Grandmother.*) Well, well, well, dear Martha, (*taking her by the hand and kissing her*), and is this you? Well, did I ever! Why, indeed, I can hardly believe my old eyes. How kind in you to come all the way from Boston to see your old mother again! I was just feelin' so lonely thinkin' over the past, and now you make me so happy! And just to think! here you have brought with you Fannie—how she has grown! and Susie—how plump and rosy-cheeked! and Harry—what a dear little man! and Charlie—a regular little generil! and here too is even little Hattie, the darlin' baby, that I never seed before (*taking her up in her arms*). Well, well, but ain't this a surprise! But come (*taking the daughter by the hand—the children following*). There, now, take seats. (*All seated around Grandmother.*) Now do tell me how you all are, and how is your dear man, and why you didn't tell me nothin' about your comin'?

(*Martha.*) My dear mother, I did not mistake when I thought you would be lonely during the Christmas season (*Grandmother impatiently interrupting*—and that indeed you didn't, dear daughter), and that it would be pleasant to surprise you, as you see we have done.

(*Grandmother.*) No indeed, this makes me feel young again. Why, I feel it way down in my bones! Ah! how nice!

(*Martha.*) But, mother, we had a great trouble in successfully carrying out our purpose to make the visit a surprise. Somehow or other little Hattie here found it out, and kept saying to everybody she would meet, "We are doen' to sup'rise Dan'ma."

(*Grandmother—patting Hattie on the cheeks.*) But Hattie didn't tell Dan'ma.

(*Martha.*) And here, dear mother, is a present from my husband (*unfolding a beautiful shawl*). His business was too pressing to allow him to come himself, so he requested me to present it to you with much love, with the hope that it might revive in you the happy memory of the olden Christmas times, and make you feel, at the same time, that Christmas carries with it even yet, the same warm and generous spirit that it used to do.

(*Grandmother.*) La me, how purty! How kind in—

(*Martha.*) And here, dear mother, (*opening a beautiful dress*) is another Christmas present, which I hope will make you think still better of our present Christmas times. This, mother, is from your daughter, who, though widely separated from you by space, yet never forgets you. I hope it will give you pleasure, and make you feel that the olden Christmas times are repeating themselves in the new.

(*Grandmother, holding up the shawl and dress, and gazing at them with wonder through her large spectacles.*) Well,

well, well! Dear me! Did I ever dream that Christmas would come to me in my old days like this! Just see! (*turning them round and round*) how handsome! and so becomin'! Just made to suit Grandmother! And nothin' here, neither, (*holding up the back part*) to make a body look so crucked when they walk! That is nice—handsome!—

(*Fannie—interrupting.*) And here, Grandma, is a pair of nice gold spectacles, which I thought ought to take the place of Grandma's old ones. Now let me put them on, Grandma, and see how they will suit you? (*Puts them on.*) There, now, try and see whether you can read this (*holding up a bit of paper*).

(*Grandmother reads slowly.*) "A Christmas Present to dear Grandma Shreiner, from her loving grand-daughter, Fannie."

(*Looking about in a kind of bewilderment.*) Well, well, well, did I ever! Why, how nice and plain everything looks! (*Lifting up her hand.*) La, what big wrinkles! And there, mercy me! (*turning to Charlie*) I see a fly on Charlie's nose, just like a little chicken going to roost! (*Charlie strikes with both hands to drive it off, and all laugh.*) And you, Fannie dear, why I can see every pink spot on your rosy cheeks, and every saucy feelin' in your mischievous eye. And—

(*Susie.*) And here, Grandma, is a pretty cap, all fringed around the edges, to keep your head warm. Just see how pretty it is! Let me put it on, to see how nicely it will become you. (*Puts it on.*) There, now, that makes Grandma look every inch a queen!

(*Harry.*) And here, Grandma, is a pair of socks, to keep your feet warm, and these Grandma must put on. Let me help you, Grandma,—

(*Charlie.*) 'Ach, get away, Charlie. 'Tain't proper for gentlemen to put shoes on ladies—(*Pushing Charlie aside.*) Here, Grandma, is a pair of scissors, bran new, and new-fashion, which will go wherever you push 'em. This is one of Charlie's presents to Grandma; and here is another, prettier still—a gold ring, that Charlie wants to see on Grandma's finger (*taking her hand and putting it on*). There, now, that is Charlie's hand!

(*Hattie.*) And here, D'andma, (*holding up a photograph likeness of herself*) Hattie! Hattie! Dis Danma's Hattie!

(*Grandmother—taking Hattie in her lap.*) Yes, dear little Hattie, that is a purty pictur', almost as purty as my sweet, dear little Hattie herself. I'll always keep it near me, and often look at it through my new spectacles, when Hattie is far, far away in Boston.

Ah, dear children, though I have grown old, this is a very happy Christmas to me. Why, it almost makes the tears come from my old eyes! I was feeling so very bad before you came, fearing that the good old Christmas times had died out. You have made me feel that I was wrong. It was me that changed and was dyin' out—not the Christmas time. Whilst I have grown old and feeble, it is still young and merry as ever.

(*Martha.*) Hark! mother, hark!

did you not hear a rapping at the door?

(Grandmother.) No, dear daughter, I have heard nothing but the happy voices of these dear little children. My heart has been too happy for the ear to hear. But haste, daughter, and see, maybe somebody has come.

(She goes to the door and opens slightly.)

(A stranger—with a bundle under his arm—his coat collar up, and a handkerchief round his neck, and two children behind him.) Good morning, (bowing.) Would you be kind enough, dear lady, to tell me whether Mr. Jacob Shreiner lives here?

(Martha.) This, sir, is his residence. Your name, sir?

(The Stranger.) My name, lady, is Henry Carpenter; and I am here with two small children, to ask you whether you could give us lodging for the night, as it is not possible for us to reach our home, which is a considerable distance from here.

(Grandmother—hearing the request.) No, no, we have no room to keep you over night. (Then soliloquizing.) O my, that a lady must always be bothered by other people, and other people's children! Why can't they stay at home and mind their own business! And to think—coming here and bothering me just when I am so busy and so happy too, with my grandchildren! It's too bad, too bad, I declare it is.

(The Stranger.) But, Madam, (advancing towards her) I am acquainted with your husband; we used to be very warm friends. And then, besides, as you know, the night is very dark and cold, and the snow is just beginning to fall, and here are two helpless little children, whom you surely would not turn out on such a dreary night. Think, Madam, of the love of our Heavenly Father, which led Him to give His Son, and reflect also, that this is the Christmas season, when we commemorate this great gift; think of all this, and will you not give us lodging for the night?

(Grandmother—somewhat disturbed.) No, no, I can't do that, you are a stranger to me, and my old man is not at home; and, besides, I am too busy with my happy grandchildren, to allow strangers to be here. Go along, sir, and get a lodging somewhere else.

(The Stranger—Takes off his hat pulls down his collar.) And did you never see me before? (She looks at him closely from head to foot.)

(Grandmother, at last convinced, flies towards him.) O Henry, Henry, my son,—my only son! Oh why didn't you come and tell me who you was? I wouldn't have talked to you as I did? Stay, dear son, and welcome! Oh how happy I am now to see you, and these two other dear little grand-children, (patting them on the face.)

(Henry.) Dear mother, I did not tell you an untruth. Did I not say I was acquainted with your husband? So I was, surely. Is not your name Shreiner? and did I not tell you mine was Carpenter? and are not these the same, only one is German and the other English?

(Martha.) Ah naughty brother, (taking him by the hand, and shaking it affectionately), I see well enough that

you have not yet got done playing your naughty tricks. But this is really almost too much for the nerves of our poor mother. I have just been surprising mother myself, and you see all my children are here too (both looking around), but I had no idea that you were designing to do the same thing. But now, since we have all become introduced again to each other, what a happy meeting it is! And how glad we are to see these dear little children, who are just trembling with fear lest they should be turned out this cold night, as our Saviour was, who could find no room in the inn! Come here, Johnnie dear, you are not afraid now of Grandma, are you? And you, dear Tilly, come in, Grandma is not cross now.

(Grandmother.) No, dear children, grandma is very sorry that she spoke so cross to your papa. It was very naughty for grandma not to be willing to take you in on such a cold and dreary night and give you a nice supper and a good warm bed, even if she did not know who you were. This was the way they treated our Saviour, although they had room for everybody else. Ah, yes, children, you have made me see again, that my own feelings and not the Christmas times have changed. My feelings has grown cold, but the Christmas times, as you show to-night, is always warm. My la, but I have been cruel, very cruel—!

(Henry—interrupting.) Dear Mother, thinking of your great age, and the cold winter into which we have entered, I concluded to surprise you (opening his bundle) with this set of furs (putting them on her), which I hope will protect you from the severe blasts of the winter and keep you warm. There, Martha, don't that look comfortable?

(Martha.) Ah, indeed, that is the prettiest present of all!

(Johnnie.) And here, grandma (running up to her), is a silver cup for grandma to drink out of, if grandma can read the name that is on it. Try, grandma, if you can read it.

(Grandmother—holding it up, and at a distance, reads slowly.) "Mrs. Mary Shreiner."

(Johnnie.) Now, Grandma, it is yours.

(Grandmother.) Well, well, well, did I ever! (Looking at it.)

(Tilly.) Running to grandmother, holding both hands up closed.) Can Danma duess what I dot?

(Grandmother.) Dear me, Tilly dear, let's see! Well, (taking off her glasses). A—a—needle case!

(Tilly.) No, no, Danma didn't duess it (laughing). Try aden, Danma.

(Grandmother—putting on the old glasses.) Well, a—a—rose-bud!

(Tilly—laughing.) Danma, missed aden. Danma must ty onest more, Now ty hard, Danma.

(Grandmother—putting on the new glasses.) Well (looking up and down), a—a—snuff-box!

(Tilly.) There now Danma saw through my hands with the new specks. Now the box (handing it over) is Danma's.

(Grandmother.) Well, well, well, dear me, just behold what a lot of nice things have been brought to me on this Christmas! while I was complain-

ing and feeling so bad about the good old Christmas times! the shawl—the gold specks—the handsome dress—the warm furs—the fringed cap—the—

(All-affrighted.) Hark! What's that? (A mysterious noise in the other room.)

(Grandmother, greatly agitated, goes to the door.) Who's there?

(No answer—all quiet—the children crouching around their parents—she opens the door, and in rushes Santa Claus, scattering cakes, candies, and nuts, and then, while the children attempt to pick them up, uses his whip—a general scramble.)

(Grandmother—from the far door—hurriedly approaching the scene, with both hands lifted up—Santa Claus retreating.) Hallo! hallo! What in all the world has gone wrong with my old woman? All going crazy, eh! Why, one would think, from the general hubbub, that the angel Gabriel was about kicking the bottom out of the world! (Looking around and counting on his fingers.) One, two, three, four, five, six, seven—seven! I do declare! Well, well! Hurrah! Seven!

Well done! That's the number, that means perfection! Seven! Ha! ha! Now, wife (looking about for her, for she has become so bedecked, that he does not at once recognize her,) now, wife, I say (still looking). Now (going up to her), yes, this is her. (Going around her with utmost astonishment.) Hurrah! hurrah! Surely this is Christmas of the Olden Times, and a little more so! Well, dear wife, if we had grown old, we are now young again.

And here, zounds! What is this? (Picking it up). A coat! and a real knickerbocker at that! And this? As true as I'm a livin', it's a hat! as fine, too, as ever a royal gentleman put on his head! And this? Zounds! a cane! (Holding it up.) Just see this ebony top! as genuine as was ever transported from Madagascar! And what on earth is this? Well, well, behold! if here isn't a real live watch—all gold, and no mistake! (Surveying all.) Grand! Grand! (Holding up the watch.) What I never had before in all my born days! (Puts all on, and then places himself beside his bedecked wife.) Yes, young again. Ha, ha, ha! The new and the old have met together!

(Grandmother.) And who is old?

(Shaking her head.) Not me!

(Grandfather.) Nor me, neither. I mean the old and new Christmas times.

(Grandmother to Grandfather.) This is a purty nice Christmas, young man!

(Grandfather to Grandmother.) Well, my sweet young lady, I rather think it is—equal to the old, anyhow, and a little more so. Convinced, eh! where the change lies?

(Grandmother.) As how can I help but be?

(Grandfather.) Now I propose, good wife—in order to prove that the new is the same as the Olden Christmas Times, and a little more so, that we sing together that same old hymn that we used to sing when Henry and Martha were babes, and out of the same old hymn book.

Here, daughter, bring me that old hymn book. You know where it is; it's just, you know, where it was put last Christmas.

(She brings it and puts it in his hands.)

(Grandfather, putting on Grandmother's old spectacles announces,) Hymn 99. Wife, not that old yet! (Reads the first line.)

"Hail the blest morn, when the great Mediator."

Now, wife (clearing his throat), ahem—ahem! Now, (the organ starts—they sing—all join). G.

For the Reformed Church Messenger.

ALLENTOWN FEMALE SEMINARY—ALLENTOWN.

When returning from the meetings of the Eastern Synod, lately held at Bethlehem, we took occasion, with a ministerial brother, to stop off for a short time at Allentown.

During our brief stay, we paid a visit to the Allentown Female Seminary. Arriving at the school at an early hour—we had the privilege of uniting with the scholars in their morning worship. The room which is used as a chapel, was filled with scholars. Their bright and sunny faces blended well with the cheering morning sunlight that was streaming through the windows. Everything in and around the school gives proof that it is in a prosperous condition.

We were conducted through the building. The rooms have a neat and tidy appearance. There is plenty of sunlight and good ventilation.

This school is well patronized and is accomplishing a noble mission in the sphere of Christian education. The number of pupils is annually increasing, and more room is needed. Necessity requires the erection of an adjoining building.

We were glad to notice these signs of prosperity, and humbly pray, that those having the care and oversight of this institution, may be vigilant to preserve its well-earned prestige.

Measures are already taken to increase the accommodations of the school by appointing Rev. A. B. Koplin financial agent, to secure funds to put up the additional buildings.

In taking a survey of the town, it seemed to us, that there was no place in the State, that affords a richer field for Church extension and where the means are so near at hand to accomplish the work, as Allentown. Our brethren in this place are aware of the fact, and as far as I can learn, are working in harmony toward this end. Let the Church at large soon learn the fact, that the scheme of securing and building up an interest in the Fourth Ward and in East Allentown be speedily carried into execution.

Let not the opportunity of doing something noble and praiseworthy in the way of Church Extension in this place be delayed any longer. Should this grand project be soon carried into execution, it would reflect great credit upon our Reformed Churches, and be another feather in the cap of our worthy President, who presided so well at our recent Synodical deliberations.

ANSGAR.

CHURCH ITEMS.

Elizabethtown, Pa.—The Fall communions in this charge have just been held. The charge consists of three congregations, Elizabethtown, May-

town, and Bainbridge. The first two are very old, and have had a large membership until about twenty years ago, when, by some mismanagement, and because of the increasing unchurchliness under the influence of the Dunkards, the membership decreased until but a few dozen were left. These were gathered by Father Fritchey, who brought the charge again on a firm footing. The present pastor, J. H. Pannebecker, has labored with some success. At Maytown six were added to the Church, two heads of families.

Catechization has not been held up to the people properly, as is necessary in this community, where it seems that the young must first make the rounds of sin before they are to think of connecting themselves with the Church. The Lord's day is devoted to visiting, fast driving, big dinners, etc. Religion consists in outward appearance of apparel, and in persecuting the Church. Under these influences congregations grow but slowly.

The pastor and wife were well received, and kindly treated by the few faithful members. New life seems to show itself, and if the pastor continues to receive proper encouragement by a hearty co-operation on the part of the members, we may again before long, under God's blessing, take our former position among the charges of our Church.

Mt. Bethel Charge.—Rev. W. D. C. Rodrock, pastor of this charge, acknowledges with heartfelt gratitude to God, the blessings with which He has crowned the labors of His humble servant.

A debt of some \$2,000 resting on the parsonage, has been recently cancelled. Lukewarm members, who had stood aloof from the church have been brought back into the fold, and others who had strayed away, years ago, have come back again, and the entire charge is solidly united on the good old doctrines of our beloved Church. For the last four months, the pastor has had seventy catechumens under instruction. And at the communion of the Lord's Supper, administered in the Upper Mt. Bethel church, on Sunday, November 8th, out of a class of thirty-nine members, thirty-one were confirmed, and several received by certificate. A congregation of over one thousand people was present on this solemn occasion.

The Lord favoring, the pastor expects to confirm some twenty-nine more this month, at the coming communions in Lower Mt. Bethel, and Hicksville, making sixty in the charge. To God, the Father, and our creation, to God, the Son, and our redemption, to God, the Holy Ghost, and our sanctification, be all the praise.

New Holland, Pa.—The Fall communions in this charge, of which the Rev. D. W. Gerhard is pastor, closed on the 8th instant. Twenty-nine persons were added to the Church by confirmation, fifteen at Hellers, thirteen at Seldomridges, and one at Vogansville. Of the number, sixteen received adult baptism, and eleven are heads of families.

Orangeville, Pa.—The Lord's Supper was administered in the St. James congregation of this charge, of which the Rev. A. Houtz is pastor, on the 8th

inst. The number of communicants was much larger than usual. On the Saturday evening previous, nineteen persons were added to the church by confirmation.

For the Reformed Church Messenger.

RE-DEDICATION AT CODORUS, YORK CO., PA.

The Lutheran and Reformed St. Jacob's Church, (better known as the "Stone Church") in the above place, was built in 1856, and being the third one at the same place, has been this summer repaired, repainted, inside beautifully frescoed, and carpeted, in all at an expense of about \$500. It was solemnly re-dedicated on Sunday, the 25th of October last. According to the request of the joint Consistories, the two pastors of the church only officiated. The Reformed pastor, Rev. J. D. Zehring, preached the dedicatory sermon, from Ps. xciii. 5, last clause. The Lutheran pastor, Rev. Kettermann, attended to the service of dedication. The audience had been a very crowded and attentive one.

On the Sunday following, the Reformed congregation held the fall communion there, with two hundred and forty-seven guests, and on the 11th instant, the Reformed pastor started a catechetical class at the same place with forty young persons; others will hereafter join the class. J. D. Z.

ALMANACS FOR 1875.

The Almanacs, both English and German editions, will be sold at the following prices:

1 doz. copies,	\$ 70.
50 copies,	2 75.
100 "	5 25.
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Address REFORMED CHURCH PUBLICATION BOARD, 907 Arch Street, Philadelphia.

Married.

On Wednesday evening, October 28th, 1874, at the residence of the bride's parents, by Rev. J. T. Rossiter, Mr. Isaac J. Mask, of Plymouth, Pa., to Miss Fannie S. Fayman, of Shepherdstown, W. Va.

Obituaries.

The subject of this notice, Mrs. Euphemia K. Kerlin, wife of Frederick Kerlin, of St. Thomas, Franklin Co., Pa., died on Wednesday evening, Nov. 11th, aged 24 years, 6 months, and 27 days.

Eleven months have not yet passed since she, in the roseate bloom of youth, stood before her affianced husband to be wedded to him for life. How short that life! Little did we think on that merry Christmas eve, when the parlor was the theatre of pleasure and parade, that so soon she, in the first flush and bloom of womanhood, amiable and beloved, at a time when life was full

of prospective pleasures and joys, would be cut off before realizing any of her former fond anticipations, by the icy messenger—death.

As the fresh, green leaves of summer wither and fade when touched by the frosts and sunshine of autumn, so too, she faded shortly after leaving her paternal home. A disease of the lungs gradually wore her life away, but like the "lily that braves the tempest, and the alpine flower which leaves its cheek on the bosom of eternal snows," so she, during her illness, bore calmly and reservedly, with glorious beams of hope, this eating canker, which, like the calm, deep stream moves on in silent and irresistible power; the culmination of which is death.

In her disposition she had been quiet, reserved and unassuming, and during her last illness, she was patient and resigned. When the last storm was passing over her she sheltered herself beneath the protecting shadow of her Saviour, and in the light of His countenance embarked on the stream of death. She joined the Reformed Church by the rite of confirmation, administered by Rev. H. I. Comfort. She had long been a member of the choir of the Reformed Church of this village, and as her conversation in the prospect of death formed a spiritual melody, may she be now raising her voice into a full rounded swell in that thrilling psalm of praise swelling up from the singers of the new song.

Her remains were followed to the grave by a large number of mourning friends, neighbors, and acquaintances. On her bosom was placed a garland of white flowers, emblematic of her hope of eternal life.

The stricken husband has our sympathies, and "may her departed spirit still hover over his affection, and draw him by unseen cords to herself in heaven."

CHARLIE.

DIED, on the 6th inst., in Heidelberg, York County, Pa., Mrs. Eve, widow of Mr. Samuel Bollinger.

Mr. and Mrs. Bollinger were both born in the same neighborhood in which they both died, only two days apart in 1786. They both were received in the same class, by Rev. Daniel Gobrecht, into full communion with the Reformed Church, which connection they maintained up to the time of their death. Mr. Bollinger arrived at the age of 90 years, 1 month, and 27 days; Mrs. Bollinger, whose death is noted above, attained the great age of 90 years, 5 months, and 13 days. Both died in the fond hope of a blessed resurrection. J. D. Z.

Acknowledgments.

BENEFICIARY EDUCATION.

Received from Rev W A Gring, collected in Mt Moriah charge and paid to a particular student, \$12 00
per Rev A S Leinbach, Treas of Lebanon Classis, from Rev J Kline, collected in charge and paid to a particular student, 27 00
per Rev U Henry Heilman, Treas of West Susquehanna Classis, from Selinsgrove charge, Rev W A Haas, pastor, \$16, Beaver Spring charge, Rev L C Edmonds, pastor, \$20, and Nittany charge, Rev H D Darbaker, pastor, \$36, for students of Classis, 72 00

\$111 00

S. R. FISHER, Treasurer,

CHURCH EXTENSION.

Received per Rev J G Neuber, collected for the erection of St John's chapel, with many thanks to the donors, and that other friends will remember this enterprise in the future, from Christian Ellwanger, \$10; George Born, \$10; J C Wanner, \$10; Thomas H Power, \$25; Christian Schmidt, \$10; J H Miller, New York, \$5; W L Graver, \$5; R A O'Brien, \$5; Chr Born, \$3; Daniel H Renninger, \$8; Mrs Bader, 50 cts, Mrs Mueller, 50 cts; Mrs Schumacher, 50 cts, Sunday-school at Bethlehem Reformed church, \$100; from one class in said school for corner-stone, \$5; and collected at laying of corner-stone, \$61, \$258 50
Received from Synod of the Potomac, per Louis Markell, Treas, its quota of balance due Treasurer on former advances, 232 00

\$490 50

GEO. GELBACH,
Treasurer Ch. Extension Fund,
1701 Master street.

ORPHANS' HOME, WOMELSDORF, PA.

Received at Bethany Orphans' Home, Womelsdorf, Pa.

From
Mrs Catharine Smith, Reading, an offering for the orphans, \$5 00
W R Yeich, Reading, on organ account, 3 00

\$8 00

D. B. ALBRIGHT, Supt.

HOME MISSIONS.

Received per Rev U H Heilman, Treasurer, &c, from Bellefonte charge, Rev H King, \$13 50
Liverpool, do Rev Donat. 6 75
Selinsgrove, do Haas 11 71
Beaver Springs charge, Rev Edmonds, 20 80
Eden charge, Rev Klein, 7 00
Aaronsburg charge, Rev Reiter, 30 00
Nittany charge, Rev Darbaker per Rev A S Leinbach, Treas, &c, from St John's church, Lebanon, Rev Dr Johnston, 25 00
per W A Wilt, Treas, &c, from Shrewsbury charge, Rev D Gring, \$34, of which \$15 is for Duncannon Mission, 34 00
from Rev J S Kieffer, Hagerstown, 21 15
per Rev D S Dieffenbacher, Treas, from Clarion Classis, 200 00

\$395 91

W. H. SEIBERT, Treas.
Harrisburg, Pa.

PUBLICATION BOARD.

Received from Rev D F Brendle, collected in his charge for relief of Board, 16 33
from Rev J W Steinmetz, additional contribution from Shiloh Reformed Church, Danville, Pa., 18 92
from St Paul's Church, Philadelphia, Rev J Roeck, pastor, 2 50

\$27 75

SAMUEL R. FISHER,
Treasurer.

MESSENGER ACKNOWLEDGMENTS.

November 18, 1874.)

LETTERS RECEIVED.

Susquehanna Zeitung, Rev C W Hoyman, Rev D F Brendle, M J Riegel, Rev M J Kramline, S Weaver, L M Heller, Rev S A Leinbach, R H Kromm, Rev J M Titzel, C H Shepard (1 sub), Rev L K Evans, Rev O L Ashenfelter, G Vogely, J J Berger, D P Witmver, A D Gring, H T Clander, Rev A C Whitmer, Z A Yearick, Rev J Fritzinger, Rev D W Kelley, Rev J S Shade, A Brenneman, Rev D F Brendle, J H Fiery, Dr O T Everhart, D R Kline, S Faust, Rev N S Strassburger, T Koch, C F Henckle, J B Heisey, Rev N Z Snyder, Rev O L Ashenfelter, Miss C A Moritz, Rev C Bank, W J Stewart, D A F, Rev J Romeis, Rev J W Steinmetz,

E H Bickel, J Jessop, Rev D D Leberman, Rev J T De Long, Rev F Strassner, Rev C H Reiter, Rev H S Bassler, Rev D Leberman, A Lackey, Rev A J Heller, D Miller, Rev J G Dengler, H Rupp, Rev A Bartholomew, Rev S A Leinbach, W F Lichter, Rev J H Apple, W S Anders, Rev J T Rossiter, Rev U H Heilman, Rev W M Deatrick, P S Greenawalt, Rev H Daniel, Rev E H Dieffenbacher, J Rodenmayer, Miss L C Reutcher, Rev K Brunner, Rev E D Miller, D C Elliott, H Ring, H Bender, G S Griffith, Rev A C Whitmer, N Zentmeyer, Rev A H Kremer, D D, N W Ayer & Son, S Weaver, Rev J M'Connell, Rev C Clever, J B Rodgers & Co, Rev T S Johnston, D D, Rev W R Hofford, Rev N Z Snyder, S Hotenstein, Rev J D Zehring, S Grundon J Herbst, Mrs J F Reckord.

"Where Shall I Go?" said Daniel Webster, when his party repudiated him, and "where shall I go?" is the thought of the invalid who has tried the dispensary and the hospital in vain. The answer of convalescent thousands, if thus questioned, would be: "Go, poor sufferer, to the nearest drug store, procure a supply of DR. WALKER'S VINEGAR BITTERS, and recover health and strength, as we are doing. Among the respondents will be found many whom the faculty had pronounced incurably bilious, dyspeptic, rheumatic, consumptive, nervous, or debilitated."

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CURE OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy, or Falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him:

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867.

To SETH HANCE, BALTIMORE, Md.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever I was occupied with and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks afterward. The last one was on the 5th of April, 1865, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third Street, Philadelphia, Pa.

WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY?

The Subjoined will Answer.

GREENADA, MISS. June 30th.—Seth S. Hance—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills.

I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since.

It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure.

Yours, etc. C. H. GUY,

Grenada, Yalabusha, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR FALLING FITS

BY HANCE'S EPILEPTIC PILLS

MONTGOMERY, TEXAS, June 20th, 1867.

To SETH S. HANCE:—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged in which condition he would continue for a day or two after the fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement in the Philadelphia Courier, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age and has not had a fit since he commenced taking your medicine, which was ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. DEFRESE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi:

SETH S. HANCE, BALTIMORE, Md.—Dear Sir: I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them.

Yours, respectfully, etc., W. P. LIGON.

GRENADA, Mississippi.

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We hereby guarantee:
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[Signed.] **WANAMAKER & BROWN,**

OAK HALL,

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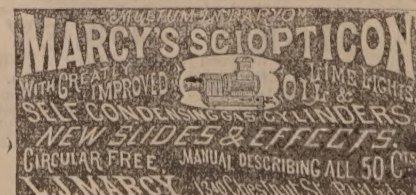
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